The Outlook

Vol. 64 February 24, 1900 No. 8

CONTENTS

THE WEEK:

The Boer War..... 423
The British Parliament..... 425
Congress: The Financial Debate..... 426
The Currency Bill..... 427
The Nicaragua Canal..... 428
Woman Suffrage..... 428
The Kentucky Contest..... 429
Injuries in Peace and War..... 429
The Anti-Trust Conference..... 430
Professor Hyslop and Mrs. Piper..... 430
The Consumers' League..... 431
A Vigorous Infant Industry..... 432
Dr. Pearsons's Gifts..... 432
The McGiffert Charges Dropped..... 433
The Margaret Louisa Home..... 433
The Sultan and the Armenians..... 433

EDITORIALS:

Conditions of Suffrage..... 434
The Puerto Rican Tariff..... 436
The New Evangelism..... 438
Two Novelists..... 440
The Spectator..... 441

CONTRIBUTED ARTICLES:

Church Problems in Luzon..... 443
By Phelps Whitmarsh
Living in Paris in Exposition Year..... 449
By W. H. Leavitt
Theology and the Inductive Method..... 453
By the Rev. W. F. Anderson
Training the Imagination..... 459
By Nora A. Smith

BOOKS AND AUTHORS:

A Christian Scientist—James A. Dana (D. C. Gilman)..... 461
Books of the Week..... 463
NOTES AND QUERIES..... 465
CORRESPONDENCE..... 467

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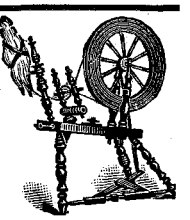

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The Outlook

Published Weekly

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The Boer War: The Relief of Kimberley

If the week in mid-December, with its defeats at Stormberg, Magersfontein, and Colenso, was the most disheartening of any for the British forces in the Boer war, last week was certainly the most cheering for them. Nothing could be more impressive than the contrast between the heavy losses and retreats of the December week and the trivial losses and surprising advances of last week. During the past four months British courage has had its chance: brains are now at work behind the courage. The result is now evident of the choice of a commander-in-chief for South Africa in Field-Marshal Lord Roberts, the most distinguished soldier of our day, and one who is believed never to have been defeated in battle. His triumphs at Kabul and Kandahar, however, were not more remarkable than the success of his well-planned operations carried last week to triumphant success. The scheme included the advance of four divisions, each comprising ten thousand men. The different combinations of the divisions planned for dovetailed with absolute precision in the execution. Beginning on Sunday of last week, the British forces entered the Free State at Rambam, General French's division leading. It marched to the Riet River, and crossed it at Dekiel's Drift (or ford). The crossing occupied all of Monday night and a part of Tuesday. The drift was found almost impassable for wagons, and the necessary delay there in getting the transport across gave the Boers time enough to leave before being surrounded by the British. Before they retired, however, the former had captured a large convoy, but were not strong enough to engage the enemy with their wonted wall of fire. The British loss in killed and wounded was less than thirty. General French's brilliant march then continued to Jacobsdal. The Boers made an attempt to hold the ridges about the town, but were outflanked by the British mounted infantry—a striking proof of the transformation of British ideas by Lord Roberts to Boer methods of mobility. Though the Field-Marshal is sixty-eight years of age, he is not too old to adapt himself to his enemy's tactics. At Jacobsdal, where the Boers were supposed to have had their headquarters, the town was found practically abandoned, and it was taken with a loss of but twenty in killed, wounded, and missing. General French then forced a crossing of the Modder River at Klip Drift, and immediately marched on Kimberley, which had been invested 123 days. He encountered little opposition, the wary Boers having correctly gauged the strength of the new development in the British army. The actual relief of Kimberley was accomplished with the surprisingly small loss of but fifty men. Lord Roberts had planned that General French's division should leave the Orange River at three o'clock on Sunday morning, should march ninety miles to Kimberley, and, allowing for the detentions by heat, dust-storms, fords, transport difficulties, heavy artillery, and, above all, by hostile Boers, should arrive in about four and a half days. General French rode into Kimberley on Thursday afternoon, just when he was due. The news of his entry has greatly cheered British troops everywhere and has caused intense relief in England.

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The Boer War: Jacobsdal

As General Cronje, with ten thousand Boers, was already hastily retiring toward Bloemfontein, the Field-Marshal ordered General Kelly-Kenny's division, which had now come up, to pursue him, and General French's division, after occupying Kimberley, to pursue the Boers retreating

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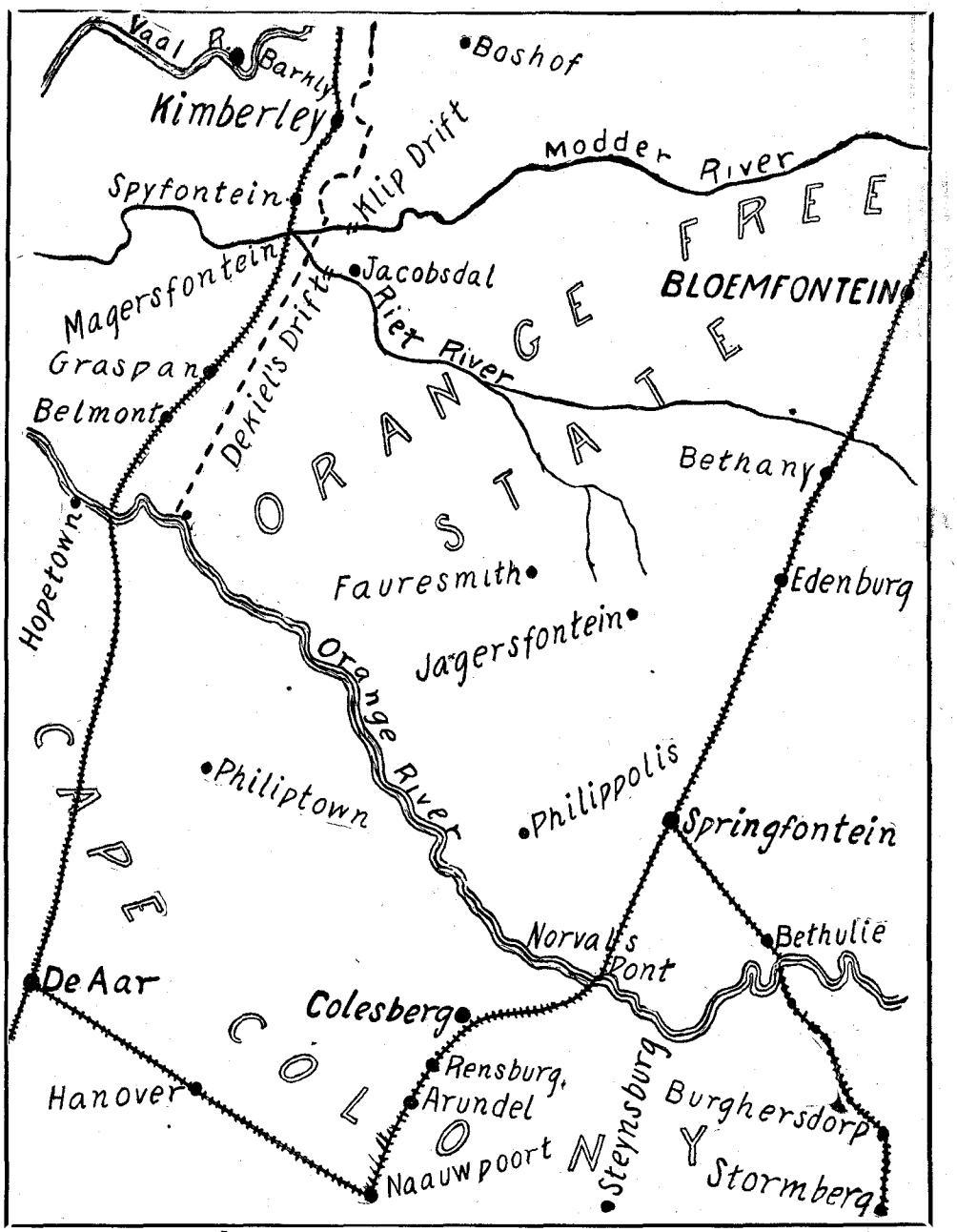

MAP OF THE SCENE OF LAST WEEK'S MILITARY OPERATIONS IN SOUTH AFRICA

toward Barkly. The Boers have been giving General Kelly-Kenny a good rear-guard fight, occupying successive kopjes or low hills, in order to protect their convoy. The English generals captured a large number of wagons and military stores, and, what is more important, many horses, oxen, and sheep, but took few prisoners. Lord Kitchener, Lord Roberts's Adjutant-General, was with General Tucker's division which crossed the Riet River to the east of Dekiel's Drift, driving the enemy onward. The superb transport arrangements of Lord Kitchener's march from Assuan to Omduriman seem to have been repeated

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in the march northward to Kimberley. Every part of the transport department was worked day and night to move four divisions through the heavy sand with mathematical precision. General Tucker's division is now on General Kelly-Kenny's right, ready to effect a junction with his force in the direction of Bloemfontein, or to look after the Boers who are in retreat towards Boshof. Another division, under General Colville, is rapidly coming up from the rear. Lord Methuen's division has advanced from Modder River camp and occupied the Boers' strongly intrenched position at Magersfontein. His Guards cleared the district northward to Kimberley, and an engineer corps immediately set to work repairing the railway to that place. It is said that the Boers left behind most of their big guns at Magersfontein, Spyfontein, and around Kimberley. As might be expected, Lord Roberts's occupation of Jacobsdal (his temporary headquarters) is characterized by the utmost order. Military police patrol the streets. A sentry is placed before each shop, and the soldiers are allowed to enter and purchase what they want. The inhabitants express surprise at the peace of the town since its capture, as it had been reported that a British occupation meant instant looting. The Field-Marshal also issued a proclamation to the burghers of the Orange Free State, saying that he felt it his duty to make known to them the cause of the coming of the British, as well as to do all in his power to terminate the devastation caused by the war.

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The Boer War: Cape Colony and Natal

South of the Modder River camp, meanwhile, the Boers have appeared, and are endeavoring to break the British lines of communication at Graspan and Belmont. Thinking to isolate Lord Roberts from every source of supply from the sea, the Boers are advancing southward in three bodies: the first by way of Hopetown to the railway junction at De Aar, cutting off the route from the coast at Cape Town; the second by way of Norval's Pont and Arundel to the railway junction at Naauwpoort, cutting off the route from the coast at Port Elizabeth; the third by way of Bethulie and Burghersdorp to the railway junction at Stormberg, cutting off the route from the coast at East London. Hence, General Roberts's scheme of operations was necessarily on a larger scale; it must needs include the entire seat of war. In order both to assure success to the Kimberley relief movement and to check the aggressive enemy, he ordered activity everywhere. Accordingly, General Macdonald again occupied Koodoosberg, near Kimberley, and General Clements's dragoons met their enemy at Rensburg, but were forced to retire to Arundel, a town towards Naauwpoort, with the loss of a hundred and fifty men. West of Burghersdorp, Colonel Brabant, the popular Cape leader, with his colonial forces, attacked the Boer trenches with great spirit, and after two days' work carried them at the point of the bayonet. Near Stormberg General Gatacre again found his forces in battle with a Boer contingent; the result is unknown. General Buller's response to Lord Roberts's order was in a fourth forward movement from Chieveley Camp for the relief of Ladysmith. On Wednesday, Lord Dundonald, with cavalry, infantry, and artillery, occupied Hussar Hill, five miles north of Chieveley, and intrenched the hill. On the establishment by General Buller of headquarters there, General Lyttelton's forces worked around to the right, and Sir Charles Warren's to the left. In the three previous attempts to relieve Ladysmith they had found the Boers heavily intrenched north of the Tugela River; they now found that, since the third British attempt, the Boers had again assumed the offensive, and had intrenched themselves south of the river, particularly at Hlangwane Hill, the most important eminence near Colenso. Fighting seems to have been almost incessant since Wednesday. On Monday of this week the British succeeded in capturing Hlangwane Hill.

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The British Parliament

Last week's proceedings in the British Parliament were of uncommon interest. The principal speech in the House of Commons was that of Mr. Wyndham, Parliamentary Secretary of the War Office. Replying to Lord Rosebery's challenge, he declared that the Government had not even considered the question of compul-

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sory service, which was unnecessary in view of the activity of recruiting for the auxiliary forces. He pointed out that, if improved facilities were offered, those forces would suffice for passive defense and to garrison the seaports and other positions. The Government proposes to put the pay of the militia on the same scale as the regulars', and to embody the whole militia. The volunteer artillery is to be re-armed, and a higher capitation grant given to volunteers, coupled with the demand for higher efficiency. Mr. Wyndham also announced that commissions in the regular army would be offered to the colonists. He added that the Empire would soon have over five hundred thousand men in its army. A few days later, in the House of Lords, the Earl of Dunraven expressed a doubt as to whether these military proposals were sufficient. The Earl of Rosebery, who followed, agreed with Lord Dunraven, and also doubted whether this "paper force" would stand analysis. For the volunteers Lord Rosebery said he had the highest respect, but by no stretch of the imagination could they be called soldiers, as it was admitted that they needed months of training annually to render them efficient. Lord Rosebery continued as follows:

It may be said that it is unwise to lay bare the weaknesses of the country, but, depend upon it, other nations know our position as well as, if not better than, ourselves. I would like to ask whether the fleet is to be strengthened or mobilized. It is not a time when we can leisurely discuss what we are going to do a fortnight or a month hence. The crisis is urgent. The danger is upon you, and at such a time you come to this House with proposals that, in the month of May, when the weather permits, you will put volunteers under canvas, and that then this island and empire will be safe. While the crisis in South Africa is urgent, we must not keep our eyes upon South Africa alone. . . . It does not appear that the friendship of France would bear any great strain, and as to Russia, events have been recently witnessed in Persia about which England formerly would have had something to say, but which now she passes unnoticed. It becomes the Government to take a large grasp of the situation and to make adequate proposals. Time is of the essence of the situation. The Government never realized it, but the Boer burghers have, and the present situation in South Africa has arisen from that fact. . . . If Great Britain were to lose South Africa, she would lose the most important place outside the United Kingdom, and she would lose that colonial support which has been given because the colonies have believed that they were associating themselves with a powerful empire, and thus the empire would break away from us. If this be not a life-and-death crisis, I do not know what is.

Replying for the Government, the Marquis of Salisbury, the Prime Minister, said that the present troubles are due to miscalculations made in 1881 and 1884. The Government, he added, is convinced now, as it always has been, that the issue will be brought to a successful conclusion. "As to whether our forces are adequate for the work in South Africa, or whether it is true that the Government has always been too late and has neglected opportunities, I would gladly accept the challenge, provided the words would not go beyond this Chamber." With regard to foreign complications, it is interesting to observe that at the moment when Lord Rosebery was demanding naval mobilization the Admiralty was instituting preliminaries for it. The House of Commons has now adopted the Government's war budget, amounting to sixty-five million dollars.

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Congress: The Close of the Financial Debate

The last week of the debate was much the most interesting. Up to that time nearly all the speeches had been made by Democrats, Populists, and Silver Republicans, the regular Republicans generally refusing to prolong the discussion. During the last week, however, several Administration Republicans took part. The most notable speeches made were by Senator Chandler, of New Hampshire, in opposition to the bill, and Senator Wolcott, of Colorado, in its support. Senator Chandler, it will be recalled, supported in 1893 the repeal of the Sherman Act and the consequent suspension of the coinage of silver by this country. During the period of falling prices which ensued, he became a radical bimetallist, and the rise in prices during the last two years does not seem to have modified his new position. In his speech in the Senate he declared that the only object of the pending bill was to make gold more valuable by legislation, and that the course entered upon would not be finished until all the silver and paper money in the world had been replaced by gold or become mere promises to pay gold. He could not, he said,

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sanction a step toward "the destruction by legislation of half the metallic money of the nations of the earth." Senator Wolcott's speech, coming from one of the leaders of free coinage in 1893, was equally remarkable. He characterized as visionary the belief that this Nation's demand for currency could restore silver bullion to its former value, and he strongly denounced Mr. Bryan's proposal to force creditor nations to co-operate in maintaining the value of silver by informing them that otherwise their citizens would be paid in a depreciated currency. This, said Mr. Wolcott, was an attempt to secure "bimetallism by blackmail." Mr. Wolcott declared that the issue of more notes by the banks furnished the only available method of expanding the currency. Before the vote on the bill was taken, an amendment was adopted declaring that none of its provisions should be interpreted as adverse to an international agreement to restore silver to the currency, at a ratio insuring parity between gold and silver coins. On the final vote two Democratic Senators—Lindsay, of Kentucky, and Caffery, of Louisiana—supported the bill, while Senator Chandler was the only Republican to oppose it. The gain for the gold standard was the more marked inasmuch as five of the Republicans who supported the pending bill —Wolcott, of Colorado, Shoup, of Idaho, Carter, of Montana, Hansbrough, of North Dakota, and Pritchard, of North Carolina —formerly supported the free coinage of silver.

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The Senate's Currency Bill

The long debate upon the Senate's Currency Bill, which was passed on Friday of last week by a vote of 46 to 29, related almost exclusively to two of its provisions. The first of these was the section providing that the gold dollar shall be the "standard unit of value," and that all our money shall be maintained at a parity therewith. Upon this section the debate was largely a repetition of the familiar arguments for and against the establishment of the gold standard. The Democrats generally contended that the present bill radically changed the standard, and the Republicans that it merely preserved the existing standard. The exact extent of the change proposed seems to be this: At present our greenbacks and Treasury notes promise to pay coin. By the new bill they are made redeemable in gold. Our silver currency, however, is not made redeemable in gold, but continues to be kept at par by the fact that it has the same debt-paying power as our gold and greenbacks, and therefore the same value for all practical purposes. The fact that over five hundred millions of this silver currency, not redeemable in gold, remains in the currency system, promises to keep us upon a mixed standard, and not a pure gold one, until subsequent legislation shall make our silver dollars promises to pay gold. The other clause that provoked discussion was that reducing the tax on National bank notes from one per cent. á year to one-half of one per cent., allowing banks to issue currency up to the full value of the bonds they deposit as security, and authorizing the refunding of our entire National debt—most of which is payable within a few years—in two per cent. bonds not payable for thirty years. This clause was defended by Republicans on the ground that it would effect a saving of interest to the Government, and attacked by the Democrats on the ground that it extended our National debt and gave over the control of the currency to the banks, at the same time reducing their taxes and allowing them one and one-half per cent. net for allowing their names upon currency issued and protected by the Government. Singularly enough, the Democratic argument was most effectively put by the anti-silver New York "Sun," which said:

> The creation of $900,000,000 of two per cent. thirty-year Government bonds, which the bill contemplates for the purpose of enabling the National banks to issue their circulating notes at a smaller cost than at present, is also vicious in principle. The Government is to pay two per cent. per annum to the banks on the bonds they deposit as security for the payment of their notes, and take back only one-half per cent. in the shape of taxes on the notes issued on the security of the bonds. The Nation is thus to become responsible for the redemption of the notes, and yet pay the banks one and one-half per cent. per annum for issuing them. Clearly, it would be much cheaper for it to issue the notes itself, and not pay the banks for doing it. It is going to create and maintain a department for the redemption of its notes now existing; and the addition to them of a few hundred millions more would not involve any additional expense.

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The Nicaraguan Canal

The opposition to the Hay-Pauncefote Treaty in the Senate and in a part of the press has become more evident, if it has not actually increased, during the past week. This opposition is based on the theory that the United States should not only build, manage, and police the canal, but that it should fortify it and hold it for its own use in time of war, thus excluding an enemy's ships. In other words, the opponents of the treaty maintain that the United States should either own the territory through which the canal passes, or should, by treaty with Nicaragua and Costa Rica, control it absolutely. This view is presented in the report of the Committee of the House in favor of the Hepburn Bill for the construction of the Nicaraguan Canal. The report, which was presented to the House on Saturday last, asserts that Nicaragua and Costa Rica will cordially aid our Government in carrying out the design; that, though the estimates of cost vary, the latest figure ($145,000,000) is for a canal thirty feet deep and one hundred and fifty wide; that concessions now outstanding to individuals from Nicaragua and Costa Rica are not of value, or likely to prove a serious obstruction; that if the United States has the right to construct a canal through its own territory, Nicaragua has the same right, and therefore may cede that right to us; that only a canal absolutely under our control would make our sea-power what it should be; that the Clayton-Bulwer Treaty has lapsed, since Great Britain has allowed fifty years to pass without carrying out the provisions looking to the building of the canal, and has violated the spirit and letter of the treaty repeatedly. The report holds, further, that, under international law, the United States would have every right to fortify the canal, and that if Great Britain has not fortified the Suez Canal, it is merely because she holds the sea approaches within her control.

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The Point in Issue

The real question is a simple one and a not unimportant one. It is whether the Nicaragua Canal shall be, as the Suez Canal is, a part of the world's waters, as open to all nations as are the great oceans, or as the Great Lakes to the ships of both England and America, or a great navigable river to all the States, or whether it shall be a national highway, belonging to the United States, practically through United States territory and wholly under United States control. We have no question that the former policy is better, both for the United States and for the nations of the world. A guarantee of neutrality by the civilized nations will be an immense saving to the United States. A common interest in the canal will enhance its usefulness and make it a means of bringing the nations into closer relationship with each other. The expense and difficulty of fortifying the canal itself at both ends would be so great as to be almost insuperable, and the work would be practically useless when done. In case there were danger of its being made a passage for a hostile fleet in time of war, the way to guard against the danger would be, not by fortifications on land, but by a fleet in the adjacent waters. The experience of the world in the case of the Suez Canal, and our experience nearer home in the case of the Great Lakes, which, by treaty with Great Britain, are left without fleets and without fortifications, illustrate the advantage of the policy involved in the Hay-Pauncefote Treaty. That is a world-policy; that of the Hepburn Committee is, in contrast, provincial. It is true that we build the canal; but whether we do this by private or public enterprise, the builders will be paid for the investment by those who use it. And the freer the canal is, the larger will be the returns on the investment.

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Woman Suffrage

It is not probable that the woman suffragists who have petitioned Congress to initiate a movement for an amendment to the Federal Constitution, so as to provide for suffrage throughout the Nation, expect to secure any such amendment at the present time; but as a method of arousing public agitation this movement has succeeded admirably. We do not remember any event in recent years which has brought the matter so prominently before the Nation, accompanied as it is by the retirement of Miss Anthony, and the endeavor to raise $1,000,000 in aid of the

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cause which she has so long represented. The effect of this continued public agitation has been to force women who are covetous of quiet and privacy to take a part in the semi-public discussion of the question respecting woman's political duties. Apart from the argument that the proposed amendment to the Constitution would be such an interference with the right of each State to decide the qualifications of its own voters as is neither necessary nor desirable, the most potent argument of the protestants was their justified claim that the suffragists represent only a small minority of the women, the majority of whom do not desire to take up the obligations which the right of suffrage would impose. In the fifty years during which Miss Anthony has been prominently before the public as a representative of this movement, Miss Bissell truly says that every other woman's movement really desired by women has succeeded; and she instances the higher education of woman, the extension of her property rights, and the opening of the door to all occupations and professions. The question whether woman suffrage has been a success or a failure in the four States where it has been adopted is hotly disputed. It appears certain, however, that it has not accomplished any noteworthy beneficial results of a practical character; and if under woman suffrage no disastrous effects have been produced. it is also true that no noteworthy advance in legislation, purification of politics, improvement of municipal conditions, or raising of workingwomen's wages has been accomplished. The economic and moral conditions in these States remain substantially what they were before the change in suffrage was effected, and apparently the social conditions also.

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The Kentucky Contest As lawyers generally anticipated, Judge Taft, of the United States Circuit Court at Cincinnati, decided against the Republican contestants in Kentucky, upon the ground that the contest for State offices was one for the State courts to determine. Notwithstanding this disappointment, Governor Taylor refused to recognize the authority of the Legislature until he had exhausted every resource left him. He therefore, like the Democrats, has brought suit in one of the local courts to enjoin his opponents. The Democratic legislators, confident that all danger of arrest is over, have returned to Frankfort, where the sessions of the Legislature are to be resumed.

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Injuries in Peace and War A remarkable report upon industrial accidents was issued lately by Labor Commissioner McMackin, of New York. Not only are the facts presented invaluable, but they are effectively put. The report begins in this way: "In times of war the sympathy of an entire State or nation goes out to the bereaved families of fallen soldiers. In times of peace the army of industrial workers suffers losses as grievous without attracting public sympathy or even public notice. Among the million workers in the shops and on the railways of New York State, approximately 900 toilers last year met their death through accidents. Judging from the experience of Germany, there could not have been fewer than 6,000 injuries that entailed disablement for a period in excess of three months. . . . The total number killed in the American army during the recent war with Spain was 280. The total number of American soldiers wounded in the war with Spain was only 1,577." Having thus presented the general situation, the Commissioner gives the returns secured from New York establishments employing nearly half a million persons. The proportion of accidents in New York does not differ greatly from the proportion in Germany. In New York, however —unlike Germany—the families of those injured receive no compensation except through lawsuits. Even by this method, as the Commissioner goes on to show, the compensation is uncertain.

The law administered in our courts is based upon two sound maxims of the old common law: 1. A person guilty of negligence is liable to make compensation for pecuniary damages therefrom. 2. A principal is responsible for the acts of his agents. Unfortunately, the rule that the principal is responsible has been abrogated by the judge-made law that an employer is not responsible for the negligence of his agent or employees, provided the person injured is also in his service. . . . In the case of railway accidents any passenger injured could sue the company for damages, but a clerk traveling in the same train would have no

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cause of action. This is the famous doctrine of common employment, established in the English courts in 1837, and since followed as a precedent by the courts of the United States as well as those of England. . . . England partially abrogated the doctrine in 1880, and replaced it with entirely new methods of enforcing employers' responsibility in 1897.

In this country Alabama (1885) and Massachusetts (1887) are the only States which have completely abrogated this doctrine. The Commissioner recommends a system similar to that in England, by which compensation for accidents shall be paid without litigation, as a part of the regular running expenses of a business.

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The Anti-Trust Conference

The Anti-Trust Conference held in Chicago last week was the outgrowth of the earlier Conference in the same city, at which both the advantages and disadvantages of trusts were presented. The present Conference was composed of those who feel strongly that the trusts are economically and politically a source of evil, and the main object was to formulate a line of action against them. The declaration of principles finally adopted urged the public ownership of railways as the chief means of preventing discriminations in favor of great establishments against smaller competitors. Of individualistic remedies the most important proposed was free trade wherever the tariff protects trusts against competition. The general sentiment of the Conference, and of the large audiences which gathered to hear its discussions, was strongly Democratic, and one of the resolutions adopted was a vigorously worded condemnation of the pending financial bill, on the ground that it would give over the control of the currency to the banking corporations. The adoption of this resolution led two Republican members to withdraw from the Conference. It was somewhat notable that no one of the resolutions adopted formulated a plan by which corporations engaged in the same business at different places should be kept from entering into a combination. Apparently the delegates looked forward to public ownership of trusts rather than the independence of individual producers. An annual National Convention was agreed upon, and a plan of National, State, and local organizations was adopted.

Professor Hyslop and Mrs. Piper

The discussion aroused some time ago by certain utterances by Professor Hyslop, of Columbia University, has been renewed by recent more definite statements publicly made by him. The main facts are these: Professor Hyslop, in seventeen séances with a Boston "medium," Mrs. Piper, received what purport to be communications from his dead father and other deceased relatives. These included, besides moral reflections and advice and philosophical remarks on life in a transcendental world, a great number of incidents and facts in the earthly lives of the supposed communicators. In all, from one hundred and fifty to two hundred such incidents or proofs of identity were given—over one hundred from the father alone. Names, dates, and exact details were stated in most cases. A considerable number related to matters of which Professor Hyslop himself had no knowledge or recollection, thus nullifying, he thinks, the theory of thought-transference from his mind to the medium's. Most of the incidents were trivial, but, judging by the specimens offered by Professor Hyslop, they were certainly definite and concrete. As to the question of fraud or collusion, it is pointed out that Mrs. Piper has been for twelve years under the close observation of the Society for Psychical Research (which has had long experience in detecting "spiritualistic" frauds), that all her acts and acquaintances have been closely watched, that elaborate precautions were taken to conceal the identity of the sitter from the medium, and that all the conditions of the sittings were such as to make collusion wildly improbable. Professor Hyslop has spent three months in verifying the statements made in the so-called trances, when they were outside of his own recollections, and has found them surprisingly accurate. What proportion, if any, of Mrs. Piper's (or the communicators') assertions were erroneous is not stated. It is admitted that, apart from the tests of identity and personal incident communicated, nothing of real value was elicited—spiritual, intellectual, or informative. Professor Hyslop maintains that the triviality of the communications has no bearing upon the question he is trying to solve—namely, whether they proceed from earthly sources or are really voices

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from the other world; and he asks what reasonable theory can be adduced to solve the facts as he states them—telepathy being eliminated, for the reason above given. He seems inclined to regard the phenomena as proof positive of "the continuity of personal consciousness in another state of existence." A full account of the circumstances will appear in Dr. Hyslop's annual report to the London Society of Psychical Research—of the New York branch of which he is, we believe, the head. We need not here comment further than to say that it is inconceivable that messages from another world should be *all* trivial and intellectually contemptible; that the mere fact that a natural explanation cannot be at once offered does not show that such an answer does not exist; that the last fifty years has produced many doers of wonders, from the Fox sisters to Madame Blavatsky and Slade (Browning's "Sludge the Medium"), who have long baffled inquiry, but in whose supernatural powers few, if any, now believe; that professors of legerdemain do inexplicable things every day; that, in short, even the honest human testimony of the senses is constantly proven to be in error. Professor Hyslop's full report will be awaited with curious interest, for the subject is one that has a perpetual fascination; but it is not, in our opinion, likely to open wide the gates of knowledge into an unseen world.

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The Consumers' League's Progress

The recent annual meeting of the Consumers' League of New York called attention to several advances made toward securing moral conditions in industrial life. One notable victory for the League was the virtual adoption by the English Parliament of the New York statute regulating the hours and conditions of labor in stores. The work done by the League in conjunction with the labor unions in this country has thus attained an international influence. Within this country progress was shown in the organization of Consumers' Leagues in two or three more cities, and in the increasing number of stores which have accepted the League's standards as to hours, wages, and sanitary conditions, in order to be placed upon the white list and receive the patronage of those who care how clerks are treated. The most notable advance, however, is that which has been made in the scope of the League's work, by inquiring under what conditions goods are manufactured, as well as those under which they are sold. Most sensibly, the League is concentrating its attention in this new field upon the way in which articles of clothing are made, for the sanitary interests of consumers are here of especial importance. The League's investigators find that some of the most fashionable establishments on Broadway and Fifth Avenue give out their work to contractors and sub-contractors ("sweaters"), who finally have it performed in tenement-houses, in rooms rarely sanitary and often offensive. Fortunately, the new factory law in New York requires the manufacturers of garments to return lists of the sub-contractors to whom they give out work; and the League's officers, by dint of months of patient and impatient effort, have forced the factory inspectors to permit the lists to be inspected by the public which required them to be returned. In this way the machinery has been secured by which the League can, in some measure, learn whether its standards are really accepted by those who profess to accept them. The League's standards are put no higher than manufacturers of the best type have of themselves felt bound to establish, and no higher than the State of Massachusetts compels all of its clothing manufacturers to accept. The National Consumers' League, which has grown out of the local organizations in New York, Boston, and other centers, has introduced a "consumers' label," which manufacturers conforming with its standards are authorized to use; and in Boston, where attention has longest been directed to the way in which goods are made, the demand for goods bearing the label has already made itself felt among the merchants. The movement should receive National support, and we take the liberty of suggesting that those interested in it should address—with stamps to defray the expense of correspondence—either Mrs. Frederick Nathan, the President of the New York Consumers' League, or Mrs. Florence Kelley, the Secretary of the National Consumers' League. The address of both organizations is 105 East Twenty-second Street, New York City.

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A Vigorous Infant Industry

The merits of the suit instituted by Mr. Frick, of the Carnegie Steel Company, against Mr. Carnegie do not greatly concern the public. Mr. Frick believes that he has been unjustly removed from his position of Chairman of the Board of Directors of the Company, and that Mr. Carnegie, in re-forming the partnership—for the Company is a partnership—has not offered him for his interests all that they are worth. Mr. Carnegie's statement of the case has not yet been published, but Mr. Frick's statement shows that the suit is merely the result of a bitter personal quarrel between two men, neither of whom had any serious reason to be dissatisfied with his business prospects. That which rightly interests the public is the character of these prospects in a business which the public protects against the competition of foreigners. Mr. Frick states that the Carnegie Steel Company was formed in 1892 by the union of two firms—Carnegie Brothers & Co. and Carnegie, Phipps & Co. Each of the firms merged was capitalized at $5,000,000; the united company was capitalized at $25,000,000. Mr. Frick does not state the dividends that were declared, but says that the business was "enormously profitable," and that in 1899, when the Company was filling contracts made at the phenomenally low prices of the last few seasons, the net profits were $21,000,000! The present year, when most of such contracts have been worked out, Mr. Carnegie estimates the net profits at $40,000,000, and Mr. Frick estimates them at $42,500,000! It is almost impossible to escape the conclusion that there is no longer any reason why the general body of American producers should be taxed in order to protect iron-works.

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Dr. Pearsons's Gifts

It is announced that the gift of Dr. D. K. Pearsons, of Chicago, of half a million dollars, will be distributed among fourteen colleges and National institutions in the United States, beginning March 1. Dr. Pearsons had already, according to the papers, given two millions and a half to the cause of education, and it is said, though not apparently by his authority, that it is his intention to distribute the bulk of the remainder of his property in similar donations and in a similar manner before his death. The characteristic feature of his donations has been that most of them have been made upon the condition that the college receiving the gift raise a certain amount, generally equal to that donated by him, and this within a definite time. Thus his donations of two and one-half or three million dollars have really secured for the cause of education in this country nearly or quite double that sum. At the same time, they have involved an amount of labor on the part of college presidents difficult to estimate, and in some cases have threatened, if they have not produced, bitter disappointment. Thus, among the offers of Dr. Pearsons was one of fifty thousand dollars to Yankton College, South Dakota, on condition that the college raise thirty thousand dollars. It was last week within four thousand dollars of the goal, and this four thousand dollars must be secured before the end of February in order to make the eighty thousand dollars available. The excellent college work which Yankton College is doing, its heroic history, the memory of its former President, Dr. Joseph Ward, the gallant service rendered by his widow in her endeavor to complete the work her husband began, all combine to make the appeal of this College a very strong one, and we heartily commend it to any of our readers whom its President, Dr. H. K. Warren, has not been able to reach personally. He can be communicated with at the Crawford House, Scollay Square, Boston.

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Heresy Charges Dropped

Last week the New York Presbytery, at the largest meeting which it has held in some time, decided not to try Dr. McGiffert on charges of heresy. These charges were preferred at the January meeting of the Presbytery by the Rev. Dr. Birch, the Stated Clerk of that body. Last week's meeting was held in executive session, and the Rev. Dr. Howard Duffield, the Moderator, solemnly charged the Presbytery before it went into session as a Court of the Church. He then announced that the citation of Dr. McGiffert to appear had been served in legal form, and asked if he were present. The Rev. Dr.

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William Adams Brown, a colleague of Professor McGiffert at Union Seminary, thereupon announced himself as the latter's counsel. Some question was raised respecting Dr. McGiffert's right to appear by counsel, but the Moderator ruled that an appearance by counsel was a full satisfaction of the citation. The Rev. Dr. Johnston took the floor and offered resolutions (in effect a repetition of his former resolutions) declaring that the Presbytery's action in December, when, after long and careful consideration, it decided, by a vote of 78 to 27, not to try Professor McGiffert for heresy, but to disavow his teachings, was adequate and wise, better calculated than any other both to preserve the peace of the Church and to protect its purity of doctrine, and, hence, that the Presbytery's opinion was against further consideration of the matter. "These charges are really an arraignment of this Presbytery on the ground of an inadequate action," added he. The Rev. Dr. John Fox opposed Dr. Johnston, declaring the underlying question to be whether the Presbyterian Church is going to make itself so broad as to admit under its ordination vows the rankest rationalism. After the debate had been enlivened by further exchanges of opinion, a vote on the resolutions was taken, resulting in a victory for the resolutions by 77 to 39. Reason has thus twice triumphed in this Presbytery's meetings. While its action last week disposes of the charges so far as it is concerned, Dr. Birch may take them on appeal to the General Assembly, the supreme judicature of the Presbyterian Church, which meets in May at St. Louis. The danger is that conservatives will think a refusal to try Dr. McGiffert will be taken to be an indorsement of his views, while it is, in fact, the expression of the conviction that allowing them to be heard within the Church will do less harm than a heresy trial, the only effect of which will be to give them a wider circulation.

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The Margaret Louisa Home

Perhaps the most interesting feature of the last report of the Secretary of the Young Women's Christian Association, presented at the thirtieth birthday of that organization, is a comment on the Margaret Louisa Home, one of the most important agencies for good in New York City. This Home means more than simple protection. Many an inexperienced and lonely woman who has found her way to the city, ignorant of its temptations and its dangers, learns at this Home much which safeguards her for the future during the few days or weeks she spends seeking a permanent abiding-place. When she goes out, she is conscious that there is a refuge behind her in the event of unforeseen emergencies. The Secretary justly claims that there are scores of women who know no other home, who turn to it as to a family hearthstone to find the true home feeling for which they long, who have gone forth again sustained by the consciousness that there is a family to which they belong, and where they can always find sympathy, love, and help. To promote this feeling, the Young Women's Christian Association is making much of the holidays of the year, in special degree those peculiarly home festivals, Thanksgiving and Christmas. During the past year it has been a matter of interest to find among the guests many missionaries to Africa, India, and China, many nurses for Cuba and the Philippines, who have tarried a while making preparations for departure on their errands of mercy. The Margaret Louisa Home is no longer an many-sided work of the Young Women's experiment, but a permanent factor in the Christian Association. The year's record shows a larger number of admissions, of night's lodgings, a higher average in the house each night, and about twenty thousand more meals supplied. Despite the increase in the cost of food supplies, the running expenses have been fully met. The Home enters the tenth year of its history realizing in ever-increasing degree the beneficent purpose of its founder.

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The Sultan and the Armenians

One would suppose that after the terrible massacres which have desolated Turkey, reduced her revenue by impoverishing the Armenians, who are the principal taxpayers, and called forth the indignation of the civilized world, the Turkish Government itself would adopt such a policy as should give the Moslems throughout the Empire to understand that no more massacres will be tolerated. Such, however, is not the case. A well-informed correspondent tells us that there are a

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few Armenian revolutionists scattered through the country, especially in the provinces of Van and Bitlis, and it is believed to be their object to bring on a general massacre, if possible, in the hope of securing European intervention. The Armenians, as a whole, are perfectly loyal, but they live in perpetual fear. They are repeatedly told by their Turkish neighbors that there is to be another massacre, and that when it comes it will be one of complete extermination. The Central Government takes no steps to counteract this impression. Nobody has been punished for past crimes, except that, under the united pressure of the Great Powers, the leaders in the Tocat affair, which took place two years after the general massacre, were condemned; but they have lately been pardoned. We are told that in at least one of the provinces of Turkey an order was lately received from the capital to prepare for another massacre. The Government was out of patience with the Armenians, and it was considering the policy of complete extermination. The Governor-General summoned the leading Turkish notables who were near at hand and laid the order before them and asked what should be done. A Bey from a near village, the noblest man of them all, asked what would be the consequence of disobedience, and he was informed that it would be death. He replied: "I defended my village at the time of the previous massacre, and I will do it again. If my life is sacrificed in the attempt, here are my two sons, and I command them in this presence to put their own lives for the defense of our village and the other Armenians as far as possible," and his sons gave their word that they would obey their father's command. Upon this the Bey from another village said that he would do the same, while the Military Commander said that he would protect the seat of government. This led others to declare that they would do what they could for their own places, although there were a number present who would have been glad to have another opportunity for plunder. The Governor-General then said that, as it seemed to be the determination to protect the region near at hand, he would do what he could for the rest of the province, and so the meeting broke up. A few hours later an order came from the capital to take effective measures for the protection of the distric of course, the intention of the Go to keep such matters secret, Turk informs an Armenian frie the matter spreads. In the which we speak there was grea a few days in November. The for the destruction of missio has not yet been paid, althoug himself promised it months cation was made more than a permission to rebuild the bur at Harpoot, but the permiss yet been secured. These l longed to Euphrates College, whose ... dents are Armenians, and the Government naturally does not approve of such institutions. Our Government has never had a more faithful representative at the Sublime Porte than Mr. Straus, and he is doing all in his power to secure the indemnity and the permission to rebuild.

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Conditions of Suffrage

The demand by a small number of persistent and vigorous women that the ballot be given to woman as her right, and the question as to the basis of government in our colonies, raise anew the question of the ground of authority in government. Let us illustrate the question by a concrete case.

An ocean steamer, with a thousand immigrants in the steerage, two hundred first-class passengers, and seventy-five seamen, is wrecked on a desert island. All the officers are lost, so that no recognized authority is left in the shipwrecked community. What, in such a case, is the basis for authority? Must all the passengers come together and, irrespective of sex, ability, or character, take an equal part in determining the course and destiny of the little community? Must they determine by the will of the majority whether the stores shall be husbanded or freely eaten; whether the wines and liquors shall be distributed for a free banquet or saved for cases of sickness; whether, if there be any savages, they shall be cautiously treated or attacked; whether, if the night be cold, the raft which has brought them to shore shall be split up for fire-wood or saved for future exigencies; whether any sanitary regula-

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tions shall be observed in their camp, and, if so, what?

If every person has an absolute right to an equal vote, if justice requires that the affairs of every community be determined by a count of heads, and the greatest number always carry the day, justice must be done come what may, and there would be no other method open to a shipwrecked company than the rule of the majority. But we suspect that in such an exigency no such course would be, as we are sure no such course ought to be, pursued. It would be the duty of the wisest and strongest men in the party to take control; to secure possession of the firearms if they could, and compel obedience to their authority if it was resisted; to consider what disposition of the company's resources gave the greatest hope for the common safety; and to maintain, by whatever exercise of power might be required, supremacy in determining these and kindred questions. In the exercise of this power every consideration of chivalry and of justice would demand of such leaders that they exercise their assumed power unselfishly; that they share the privations of the others; that in case of special danger they covet the post of danger; that in case opportunity for escape were offered, the first place be given to the feeble—the invalids, the women, and the children; and if any brute of a fellow attempted to push the women aside and seize the best place for himself, it would be the duty of the leader, or easily might be, to shoot him on the spot, without waiting for any vote whatever.

The application of the parable is plain enough. *Power* involves *responsibility;* America has *power* to govern Puerto Rico and the Philippines, therefore on America devolves the *responsibility* for organizing and maintaining a just government in both communities. From this responsibility it cannot escape. It cannot hand over the power to the islanders and leave the weak, the ignorant, and the helpless a prey to the strong and the unscrupulous. But every consideration of honor demands that America use this its power for the benefit of those who are governed; that it maintain justice and liberty now; and that it keep constantly in view the development of such a character in the inhabitants that at the earliest possible moment the maintenance of justice and liberty may be left wholly to them.

What is liberty? What we mean by liberty is the right of every sane man of mature age to take care of his own interests in his own way, provided he does not interfere with the rights or impair the welfare of his neighbor. But this does not give him a right nor devolve on him the duty to participate in the government under which he lives. Whether he has that right and that duty or not depends upon a variety of circumstances—partly upon his political capacity, partly upon his willingness and ability to share with others the burden of enforcing the decision of the government of which he is a part, partly upon the question whether such participation in the government is the best service he can render to the community. Most women believe that they can use their abilities in more important services for the community than by employing them in political activities—and we believe that they are correct. Most women are unwilling to assume the responsibilities of helping to enforce the laws, the enforcement of which depends, in the last analysis, on the makers of the laws—and again we believe that they are correct. Whether correct or not, the question, Shall they vote? is not to be determined by the abstract doctrine that all persons, or all property, or all propertied persons have a right to participate in the government under which they live. There is no such right. They have a right to have their persons and property protected; but this does not devolve on them the duty of furnishing the protection. Every one has a right to justice from government, but every one has not a right to participate in the government; and voting is simply one method of participating in the government. Government by the few or by the one may be a just government; government by the many or by the all may be an unjust government. The government of the French Revolution was not made just by the fact that it was conducted in accordance with the will of the majority; God's government is not made unjust by the fact that he does not submit his laws to a popular referendum.

One end to be secured by a just government is liberty; and liberty, we repeat, is the right of every man to manage his

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own affairs in his own way, provided he does not interfere with the rights or impair the welfare of his neighbor. Liberty does not give to a man a right to live in conditions of filth which endanger the health of others. Liberty did not give to the majority of the inhabitants of Santiago a right to live in filth which inflicted on that city a death-rate of seven hundred a week. The Philippine Commissioners tell us that under the military oligarchy the people were robbed right and left of their property, and in not a few cases were assassinated. Liberty does not call on America to withdraw and allow the oligarchy to continue robbery and assassination, or connive at its continuance. Liberty demands that America, if it has the power, use the power to prevent such continuance. Liberty would not call upon the strong men in the camp of our parable to refrain from interfering with a disregard of sanitary conditions which threatened the camp with a plague, or to keep still while some of the company plundered others of the company. Nor would the fact, if it were a fact, that the majority of the camp desired to live in plague-producing filth and by plundering one another make it any more the duty of the strong men to acquiesce.

Liberty does not demand that the suffrage be imposed on the women of this country; liberty demands that they be exempted from the obligations and burdens of political duties until and unle s they desire to assume them. At present it is evident that they do not desire to assume them. Liberty does not demand that universal suffrage or anything approximating universal suffrage be made the basis of government in Cuba, Puerto Rico, Hawaii, or the Philippines. Still less does liberty require that we invite Cuba or Puerto Rico or Hawaii or the Philippines to a share in the government of the United States. General Roy Stone in another column says that Spain granted to the Puerto Ricans a "large measure of self-government, with universal suffrage, and a voting representation of nineteen members in the two houses of the Cortes at Madrid." But this did not make Puerto Rico a free country, and it did not do anything toward making Puerto Rico a free country. Canada, without a single representative in the Imperial Parliament, is free; Puerto Rico, with nineteen deputies in the Cortes, was not free. Why? Because the object of England in her government is to protect every individual in his person and his property, and in his right to manage his own affairs so long as he does not interfere with the rights or impair the welfare of others; and this was not the object of Spain.

In brief, Liberty demands of America, which has the power and the consequent responsibility, that it establish such governments in its colonies as will protect the persons and property of the individual and the right of each individual to manage his own affairs in his own way so long as he respects the rights and the well-being of his neighbor; and that, by religious freedom, a free school system, and local self-government, it prepare the people to assume themselves the responsibilities of their own government as fast and as far as they are able to do so and can themselves protect the persons and property of the individual, and so secure that justice and liberty for which governments are ordained among men. The end which all just government ought to keep constantly in view is self-government; but self-government in the community must be founded on self-government in the individual; and where capacity for self-government is lacking in the individuals, self-government cannot be successfully established and maintained in the community until the capacity of self-government is developed in the individuals.

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The Puerto Rican Tariff

The Puerto Rican tariff measure now before the House of Representatives raises questions of no little difficulty, about which just and intelligent men will differ. Indeed, the ethical problems involved are scarcely less difficult than the economic and the constitutional questions. The answer of The Outlook to the latter has been given long since, and several times repeated. In our judgment, the Constitution of the United States does not apply to Puerto Rico. The island is not under the Constitution; its political and economic rights are not determined by that instrument; the United States has as free a hand in dealing with its colonial possessions as has Great Britain in dealing

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with hers; and for this very reason it is under the same general obligation to deal with them in accordance with the spirit of the Golden Rule. Suppose the conditions were reversed; suppose we were the weak, impoverished, long misgoverned country, and Puerto Rico were the strong nation which had gone to war, making public profession at the time that the object of its war was not its own aggrandizement but our emancipation, what should we expect, and what should we have a right to expect, from the great nation which had emancipated us? It is clear that in such a case we should have a right to expect that the laws, in the making of which we had no part, but which were to determine our welfare, would be made with a single eye to our welfare. The real question for the honest and high-minded American to consider, then, is, What would he desire the American Congress to do if he were an intelligent and patriotic Puerto Rican?

The bill before Congress proposes to levy on all goods imported into Puerto Rico from the United States, and on all goods imported into the United States from Puerto Rico, one-quarter of the tariff now levied on imports into the United States from other countries, and to appropriate the entire revenue thus secured from both tariffs for the benefit of Puerto Rico, to be expended in administration and improvements in the island.

The ethical argument, and, so far as we can see, the only ethical argument, for the bill is that it will raise in the quickest, easiest, and simplest manner revenues greatly needed for the improvement of the island. To the protectionist who believes that a tariff is an economic and advantageous method of raising revenue, this argument will appeal with considerable force. As regards the duties levied on imports into Puerto Rico it will seem to him conclusive. But if he gives the matter much reflection, it will not seem to him equally conclusive as regards duties levied on imports into the United States from Puerto Rico. From the Puerto Rican point of view this is an export duty, and the number of men who believe that an export duty is an advantage to the country from which the exports go is so insignificant as to be not a calculable quantity. If in this exceptional case such a duty is to be defended at all, it can only be on the ground that it is a necessary protection to American interests from Puerto Rican competition. And we believe that most Americans will be loth to admit that this great, strong, wealthy nation, which has just liberated Puerto Rico from Spanish domination, needs to protect its interests from Puerto Rican competition.

The argument for a tariff on importations into Puerto Rico has more plausibility, perhaps we should say more weight. The need of a large revenue in that island is great, for everything has to be done and done quickly—roads are to be opened, sanitary provisions made, schools organized, school buildings erected. Those who, with The Outlook, are impatient for the time when the entire administration of Puerto Rican affairs can be safely handed over to the Puerto Rican inhabitants, may well desire an immediate revenue, and one which will go automatically to the benefit of the island, without waiting for appropriation bills from Congress. Those who remember how slow Congress has been to make needed appropriations for Indians who were without suffrage may well fear the result if improvements in Puerto Rico depend on appropriations for Puerto Ricans who are without suffrage. And while the judgment of The Outlook is in favor of direct taxation, and therefore in favor of free trade, while it believes that the results of free trade between the States of the Union indicate that the eventual results of free trade between the Union and Puerto Rico would be better for the latter community than any intervening tariff which the wisdom of man can devise, it recognizes the fact that the immediate results of a moderate tariff on imports into the island, the revenues for which went directly to the improvement of the island, might be beneficial to the inhabitants, and also that the case is one in which there is room for the argument that immediate results are more important than final results.

This is not, however, our opinion. While we are unwilling to speak with the assurance which is assumed by some of our contemporaries; while, as we said last week, the constitutional question must be determined in the last resort neither by Congress nor by the press, but

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by the Supreme Court of the United States, our best judgment on the complicated question presented is:

1. That Puerto Rico is not under the Constitution, and that its political rights and our political duties toward it must be determined by general considerations of justice, not by the terms of the Constitution.

2. That a tariff on imports into the United States from Puerto Rico has nothing to commend it, from the Puerto Rican point of view, except the income which would be thus guaranteed; and this is not a sufficient commendation to justify what is in fact an export duty.

3. That a tariff on imports into the island has a better economic ground, and can be defended in the interest of Puerto Rico by the same arguments by which a tariff is defended in and for other communities, although the proposed tariff is not constructed on what any intelligent Puerto Rican could regard as protective principles.

4. That, nevertheless, the experience of the territories heretofore added to the Union justifies the belief that the best policy for all concerned—both Americans and Puerto Ricans—would be the adoption of the policy originally recommended by the President in his message—namely, absolute free trade; in other words, the immediate practical admission of Puerto Rico into the commercial union of the States, but not, at present at least, into the political union; that is, into the economic advantages of a free commercial federation, but not into a share in the political government of the great Republic.

We have said nothing in this article concerning the supposed effect on our future legislation for the Philippines of the precedent to be set by our legislation for Puerto Rico, because, in our judgment, the action in the one case is no precedent to govern or even to guide us in our action in the other. Each community is to be dealt with on principles of justice and human rights, but those principles do not require the same methods of economic or even political adjustment in all communities. Cuba, Puerto Rico, Hawaii, the Philippines—each is to be dealt with according to its own welfare, not according to precedents set by the treatment of one of the others.

The New Evangelism

Henry Drummond touched nothing which he did not make clear and vital; he was the personification of lucid thinking and vital feeling. He had no interest, apparently, in anything which was not related to the spiritual interest of men, and he cared for nothing which did not contribute to the fullness and nobility of experience. His last volume, "The New Evangelism," which bears the imprint of Messrs. Dodd, Mead & Co., differs from its predecessor, "The Ideal Life," in being more immediately practical, and dealing more directly with the methods and problems of to-day. In "The Ideal Life" Mr. Drummond brought into clear view, with notable insight, some of the deeper spiritual experiences, making the reader aware on every page that religion is but another name for the highest common sense and the richest human experience. In this volume he touches the questions of organization, of the expression of religious thought, and of the definition of religious truth. His discussion of "The New Evangelism" deserves the widest reading, because it shows how baseless is the assumption that what is known as the new theology is a vague, diffused feeling rather than a body of clear conviction and of definite thinking; that while it has impulse to give to thought, it has no impetus to give to action. Mr. Drummond thought otherwise. By Evangelism he means the methods of presenting Christian truth to men in all forms; and by the New Evangelism, that particular form of presentation which is especially adapted to meet the present state of mind of the men of to-day; it is, in other words, the gospel for the age.

There is no new Evangel, but there is a new Evangelism which is slowly but surely taking shape as the practical response of earnest and sincere men to the changes of condition and the new ways of thinking. The Church, Mr. Drummond says, has lost its hold of young men as a class, simply because, in his judgment, it ceased to present to them a gospel, either new or old. The active thinkers in many congregations are failing to find what they need and crave. They do not object to religion; on the

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contrary, they want it; but they do not find it. The age is not reached as it ought to be, because the gospel of a former age is preached to it rather than its own gospel—that is to say, the old truth in terms of present life and addressed to the needs of living men. The very nature of the Gospel necessitates a new Evangelism from time to time. Theology moves. "Truth is the daughter of time." Science is a long record of discoveries; art has steadily grown in the knowledge of nature. "The Bible is not a system. It is the firmament; its truth is without form, therefore without limit. It is a book of such boundless elasticity that the furthest growth of the truth-sense can never find its response outgrown. And it is in this elasticity that one finds a sanction for a new theology to be the basis of a new Evangelism." The Reformation did not create new truth; it restored old truth. The new theology does not proclaim new truth; it restores truth older than the Reformation. Statements do not cease to be noble because they are outgrown, but it is a mistake to insist upon accepting them as the garments of present-day thought. The old Evangelism, lacking a deep view of the Incarnation, presented the character of God so as to be largely unintelligible. He was a name for a set of qualities; he remained remote, inaccessible, terrible. It presented Christ as a theological Person whose office was to readjust the relations between two hostile countries—heaven and earth. The fact that God actually took on the form of man, and was man in every sense of the word, was not deeply felt, nor clearly seen, nor strongly presented. The old conception of salvation was of something that was to come into force at death. "The plan of salvation was an elaborate scheme for getting off; and after a man had faced that scheme, understood it, acquiesced in it, the one thing needful was secured. Life after that was simply a waiting until the plan should be executed by his death."

The new Evangelism, Mr. Drummond declares, must not be doctrinal. This does not mean that it must be independent of doctrine, but that, instead of talking about Christ and interpreting him theologically, it must present the living figure. A propositional theology is usually accepted by men as a whole; it does not stand related to individual experience. "An infallible standard is a temptation to a mechanical faith. Infallibility always paralyzes. It gives rest, but it is the rest of stagnation. Men make one great act of faith at the beginning of their lives—then have done with it forever. All moral, intellectual, and spiritual effort is over; and a cheap theology ends in a cheap life. It is the same thing that makes men take refuge in the Church of Rome and in a set of dogmas. Infallibility meets the deepest desire of man, but meets it in the most fatal form."

"The leading faculty of the new theology is not to be the Reason." The old theology was a system of logic; the new Evangelism has its own logic, much more thorough and exact than that of the old Evangelism, but it must make great and rich use of the imagination, for it is through the imagination that the greatest spiritual truths are expressed and conveyed. It was the familiar and habitual language of Christ; the language which related his teaching to the whole world of nature and to all human life, which saturated it with reality, made it intelligible to the most untrained and the most cultivated, linked it to the common experiences, and identified it at every point with what was deepest, most intimate, and most familiar to those who heard it. The imagination can go where reason cannot venture; it can bring before the mind realities which the reason cannot reach. All truth is surrounded by mystery; and the new Evangelism will not be so clear as the old, because it will acknowledge this fact. Nay, more, it will proclaim it. The old theology manipulated truth; the new theology discerns it. Horace Bushnell, in Mr. Drummond's judgment, was a representative man of the new Evangelism, and his method of arriving at truth was always by the exercise of the imagination. "The Gospel a Gift to the Imagination" was one of his significant titles. It is a lamp held above the Bible, and above human life as well; and the great function of the new Evangelism, pressing home to men the great facts of the spiritual experience as searchingly as they were pressed home by the old Evangelism, will be to hold that lamp aloft, and, in terms of the speech of to-day and the experience of

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living men, restate and reinforce the few unchangeable truths which lie at the heart of the religion of Christ.

Two New Novelists

The appearance of two new writers whose work has the quality which Miss Mary Johnston put into "Prisoners of Hope" and "To Have and to Hold," and Mr. Charles W. Chesnutt into "The Conjure Woman" and "The Wife of His Youth," all with the imprint of Messrs. Houghton, Mifflin & Co., is a matter of deep interest to all those who care for the expression of American life in art. It is encouraging to be able to record in a single year the appearance of two novelists of such genuine insight and artistic skill, and to note that the two kinds of society which they describe are separated by two hundred years in time, and by an almost incalculable distance in social development. Those who once contended that American life lacks the elements of romance have found abundant reason in recent years for revising that hasty opinion; for, since our later historians have begun to make plain to us the wide range and the great depth of romantic material in the background of life on this continent, writers of fiction have found an increasing attraction in the Colonial and Revolutionary periods, and have discovered great tracts of early history full of every kind of material which goes to the making of the romance and the semi-historical novel; while, on the other hand, a closer study of the manifold aspects of social and industrial life has brought into clear view the fact that wherever men live the novelist finds his material, and that, in a life so various as our own, that material is well-nigh inexhaustible.

Miss Johnston made a distinct impression last year in her earlier story, "Prisoners of Hope," a study of early colonial life in Virginia, evidently based on first-hand knowledge of the period, and on a loving sympathy with the country, the people, and the time. That impression is deepened by her latest work, "To Have and to Hold," which has attracted very wide attention as it has appeared from month to month in the columns of the "Atlantic," and which now makes its appeal to the American reading public in a substantial volume. The ease and confidence with which Miss Johnston deals with her themes indicates that she has a large mass of material within reach, and that she could probably write a dozen stories descriptive of life in the same epoch —an epoch full of vicissitude, of peril, and of the formative struggles of a new society in a new world, and not lacking in striking, heroic, and beautiful characters. "To Have and to Hold" is primarily a novel of adventure. In fact, it presents too much adventure; there are too many hair-breadth escapes; the pages are overcrowded with incident. Artistically this is the defect of the story; but it is also the promise of the writer, because it betrays the fullness of her imagination and the largeness of her resources. "To Have and to Hold" is also a study of manners; a very careful picture of the life of the old Commonwealth in its early and critical stages, when men had begun to strike roots into the soil, but before their society had taken on its final forms. In such social condition there was wide range for the freest development of individuality, and this story, in the pages of which appear the courtier from the Court of James I., the colonial Governor, and the Indian who is still hovering on the outskirts of civilization and sometimes making forays within its lines, is as rich in variety of character as it is in range of incident. Miss Johnston has not been content with a surface familiarity with her people or with the times in which she places them. She has entered sympathetically and by the imagination into the spirit of those times, and so has possessed herself of a kind of material which does not always yield readily to the uses of the imagination. She might easily have made a story which would have been mechanically correct but imaginatively dead; she has, on the contrary, suffused her novel with vitality. From such a writer there is much to anticipate.

Mr. Chesnutt finds his field in the life of the negro, and writes as one who knows that life at first hand, and who is able to comprehend and interpret it both on the side of humor and of tragedy, because he has to a certain extent shared its fortune. In "The Conjure Woman" he presented a series of studies in the old-time superstitions of the plan-

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tation negro; the darkest side of the life of slavery; reminiscences of barbaric religions brought from beyond the sea. Some of these stories are humorous; none of them lacks those quiet touches of humor which are so characteristic of the negro character; but they are also full of side-lights on the tragedy of slave life—a tragedy which is brought into more striking relief because it comes out, so to speak, incidentally and by the way. In his more recent volume, "The Wife of His Youth," Mr. Chesnutt concerns himself largely with the negro of to-day under the new conditions under which he finds himself; and it is safe to say that no finer psychological study of the negro in his new life has been presented than that which is found in the story which gives its title to this volume—a story which, in keenness of perception, in restraint and balance, in true feeling and artistic construction, must take its place among the best short stories in American literature. The two volumes taken together constitute an important addition, not only to our literature, but to our knowledge of the negro race; exhibiting, as they do, the negro under two entirely different conditions. The tragedy of the slave is not the tragedy of the freeman; but the case of the latter is hardly less pathetic in many ways than the case of the former, and this pathos Mr. Chesnutt has brought out in several very effective short stories. The tragedy lies in the situation, and must remain there until the negro has reached a much higher stage of evolution. It is part of the artistic value of these stories that this revelation is made incidentally, and not with a didactic purpose. When the negro begins to speak for himself, as he is already doing through three or four men of distinct gift and insight, he is furnishing the best evidence of his ability to rise, and of the fact that he has already gone a considerable way on his journey toward higher self-development.

It is in such work as that which Miss Johnston and Mr. Chesnutt have recently contributed to contemporary literature that the advancing movement of the American literary spirit is to be discerned. For this work has its roots in reality; its chief concern is the portrayal of life; it deals at first hand with original materials; it gives us new aspects of American life; it is the expression of what is going on in the spirit of man on this continent.

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The Spectator

The Spectator has been greatly interested in the controversy carried on recently in several leading journals in answer to what somebody ventured saying in cold type—that women are devoid of the sense of humor; that, in fact, there are no real humorists among them. "Match if you can," was one challenge, "the long list of male humorous writers, from Rabelais to Mr. Dooley, with one female." Of course a list was forthcoming at once—several for that matter—the most ambitious of all including the names of Hannah More, Margaret Fuller, and Lucretia Mott, with others who, the Spectator could not help thinking, would not have felt quite at home in the company assigned them. Pairing off the male humorists each with a counterpart of the other sex was the heroic undertaking of another contestant, and one the Spectator does not care to dwell upon—Thackeray and George Eliot being more happily paired than the most. "How can any one deny," was asked, with other hard questions, "that Phœbe Cary, Louisa M. Alcott" (a long list was given), "are not as genuinely humorous in their writings as Dickens or Tom Hood?"

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Now, the Spectator would never deny anything of the kind. He does confess, however, that he is often unpardonably obtuse in getting at the point of controversy, unless considerable attention has been given to making definitions as accurate as possible at the outset. Because a writer has a keen sense of humor, delicacy of wit, a certain undefinable sparkle in everything he, or she, may say or write, no matter how prosy the subject, is he, or she, to be classified as a humorous writer? Is "Adam Bede" a humorous story because of the sayings of Mrs. Poyser and Lisbeth Bede? Are we to call John Ruskin a humorous lecturer because of the ripples of subdued merriment that would break into the placid flow of his sublime sentences, as when, in one of his Oxford lectures (1884), in alluding to the early

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races of older England, he said, "I avoid the word Celtic, because you would expect me to say Keltic; and I don't mean to, lest you should be wanting me to call the patroness of music St. Kekelia."

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That there are well-informed persons—not always living far away from the head-centers of civilization, either—who believe that the unfailing "funny column," even at its best, is made up of actual happenings, bright sayings overheard and noted down by painstaking purveyors in that line of industry, the lucrative calling making slight demand upon the originality of the harvester, the Spectator had fresh proof only yesterday, when a young man, aspiring to walk in the byways, at least, of journalism, asked for a few practical directions for attaining success as a caterer of matter for humorous periodicals, but more particularly for those newspapers willing to pay good rates for contributions to their funny column. Could the Spectator, from his wide outlook, tell him where he would be likest of all to fill his note-books—a new mine of witticism, characters as prolific of laughter as the old standbys, long since overdone? It had been his misfortune, he said, to have lived always among commonplace people, but that there were more favored localities for his chosen calling he was confident—yes, many such places; and to travel from one to another systematically, gathering in his crop of jokes as he would eggs or mushrooms—he the head of a sort of trust of the wags and unique characters of a wide territory—all this struck the Spectator as not a bit more chimerical than some other things he had heard about, and far more entertaining. The originator of the scheme was wholly unprepared, and not a little disinclined, to believe that the funny-column industry, where demand ever exceeds supply, depended largely upon the originality, the gift of quick perception of possibilities to be developed, in those whose calling it is to sell quips and quirks and gleeks. The idea of picking up, ready-made, the witticism of any favored locality reminded the Spectator of what he saw depicted on the chart of a Millerite preacher in his boyhood—the star-shower of 1833, men and women hurrying from their beds, with pails and brooms, thinking to sweep up a planet or two.

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That daintily bound note-book which was to record the bright sayings of the first baby—how many mothers can produce one with only two or three pages written upon! And the witticisms of our most facetious friends—how scanty, were we eager to get something salable in the way of a bon-mot, would be the yield from their most sparkling talk! And books written to make us laugh—do they succeed, as a rule, as do many that make us cry—the surprise of sudden flashes of humor breaking prolonged strains of the pathetic to our infinite relief?

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But as a people we are really humorous, as the world knows—perpetually saying amusing things; at least we are continually laughing; and allowing that one may seldom note down, if disposed, a marketable witticism, that does not disprove our humorous temperament by any means. "There is nothing so infectious as temper of mind," said a Boston preacher recently—a truth throwing light upon many questions. Is not American humor largely a temper of mind?

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In the several catalogues of humorous writers called out by the controversy spoken of, no mention has been made of Frederic S. Cozzens, than whom, the Spectator used to think, no writer was more entertaining. His little book published in the early fifties (alas that the Spectator forgets its title!), an account of the mishaps of a city man who went to live in the country, was about as humorous as anything the Spectator ever read. That is, he thought so forty years ago, and he has never seen the book since. Would it now, the Spectator wonders, come up to his standard of genuine humor? He understands, better than many, the dear old lady who will never believe that anything better in fiction than "David Copperfield" has ever been written. But, mind you, nothing can prevail upon her to re-read it. To find that she did not enjoy it as she once did would be unbearable—"And we have formed queer tastes in novels, as in everything else, you know."

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CHURCH PROBLEMS IN LUZON

The Sixth Article in the Series on the Philippines

By Phelps Whitmarsh, Special Commissioner for The Outlook

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ONE of the Philippine problems calling for early settlement is that relating to the Church. Under this head I include not only the religion of the people, but everything pertaining to it—the friars, the native priests, the public institutions controlled by the friars, and the wealth and property they have accumulated. As the core of this problem is the Spanish friar, it will be well, I think, to consider first the following questions: 1. Who are the friars? 2. What have been their methods? 3. What have they done?

1. The friars of the Philippines, in their religion, orders, and vows, are not different from the friars of other countries. Augustines, Benedictines, Recolletos, Franciscans, Dominicans, and Capuchins, all are part and parcel of the great Church of Rome, all are branches of the same tree, and profess to be preachers and teachers of identically the same doctrine. The several orders differ only in the special line of work for which each community was originally organized. In the early days some were devoted solely to mission work, others were simply preachers, others were formed for the purpose of attacking heresies, and still others to give opportunity to those who wished to withdraw from the world; but for many centuries these specific aims have been largely merged into one—the conversion of the human race to Roman Catholicism.

Friars or monks were one of the earliest institutions of the Christian Church in its war against paganism. They prepared themselves by years of solitude, self-denial, and prayer; and their task was the regeneration of the heathen. During the third century, owing to the impetus given to monasticism by its so-called founder, St. Anthony, the institution became more systematized, separate fraternities were formed, and withdrew, for the most part, into prison-like monasteries built in the deserts or the mountains. After the death of St. Anthony (A.D. 356) these monastic communities increased rapidly. By the end of the fourth century their missions covered all Egypt, and thence spread throughout the length and breadth of the then known world. Monasticism reached its zenith about the sixth century; since then its decline, though more gradual than its rise, has been steady. Undoubtedly the world is indebted to the monks for much—good and evil. On the one hand, they kept the Cross before the eyes of the world, they preserved valuable records, fostered the arts and sciences, spread the Gospel, and built magnificent churches and cathedrals throughout Europe. On the other hand, the reader of history cannot forget their bigotry, their innumerable persecutions, the Christian martyrs, the Inquisition, and the fact that they have always fought against the cause of civilization. One cannot forget, moreover, that in all their history they have ever sacrificed the means to the end, and ever worked less for the glory of their divine Master than for the temporal aggrandizement, domination, and power of their own Church.

Of the seven or eight different orders of friars established in the Philippines, the members are drawn from the lowest social classes in Spain. (In this statement I do not include the Jesuits, who are not friars or necessarily Spaniards, but are an international corps, or "company" as they term themselves, of uniformly high education and intellectual attainments.) Usually recruited from the country districts, they pass from boyhood to man's estate behind the walls of a seminary. Well drilled in

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the tenets and performances of their creed, but with little secular education and practically no knowledge of the world, they are embarked to the islands, where, each under the eye and guidance of an elder brother, they are instructed in the languages of the country and their duties as priests. These are the friars of the Philippines. Not men whose religious enthusiasm has led them to adopt the calling, but men who, for the most part, have been trained from boyhood for the Church, of necessity rather than from choice; men of low origin and ignorant save for a knowledge of ritual, theology, and the workings of their organization.

2. With domination as its watchword, power as its principal end and aim, the Roman Church entered the Philippines. As the various orders of friars arrived, the country was portioned out to them. At first their work was wholly missionary; they steadily pushed back into the interior, and proved by their success one very important thing, namely, that the natives were more susceptible to tactful handling than to force of arms. They learned the native dialects wherever they went, studied the character of the people, catered to the savages' love of the spectacular, and in a masterly way gained ascendency over the people. In this they were greatly aided by the Spanish officials, who were not only indolent, but who were changed so often that the learning of native dialects was almost a hopeless task. Taking the line of least resistance, the officials gradually came to govern the natives through the friars. One by one the latter were given or assumed charge of many civil departments in Manila; and in the provinces, since they were the only link between the people and the State, they soon had absolute control.

Having reached this point, their influence became practically unlimited; and, had they chosen, they might have raised the Filipinos to a comparatively high state of civilization. But this evidently was not a part of their programme. No sooner had they made themselves masters of the situation than they began abuses. Since it threatened their unique position as go-betweens, they openly opposed and forbade the royal decree that the schools should be taught in Spanish, and they discouraged the learning of the language by making the cost of lessons so high that none but the wealthy could afford it. Upheld by the State, and enforced by military authority, they made laws unto themselves, became the real rulers of the people, and formed the archipelago into a close ecclesiastical corporation. If decrees were issued at home which did not suit them, they either had them repealed or ignored them; and if governors were sent out with independent ideas, the Church had influence enough to have them recalled. The best Governor-General Spain ever sent to the Philippines, Despujol, was returned before he had completed his first year, simply because he refused to govern through the friars.

During this time the vital question of money was by no means neglected. By means of which no records have been kept, and which will, therefore, always be a sealed book to the prying eyes of the world, the religious orders became possessed of much real estate, particularly in the provinces round about Manila. In one province, Laguna de Bay, half of the entire acreage is said to be Church property. By extortionate fees, moreover, particularly for marriage and burial services, by the sale of blessed candles (a monopoly in itself), scapulars, pictures, missals, rosaries, holy medals, indulgences, masses, and the like; likewise by collections, begging, and assessments, some of the orders became so wealthy that they invested their Philippine gains in other countries. Aided by the short-lived and ill-paid Spanish officials, they systematically drained the pockets of the people and enriched themselves. And this in spite of the law that moneys not used for parish purposes were to be turned into the common Church exchequer, and not into the coffers of the communities. As the friars grew in riches, influence, and power, so did they grow in arrogance and tyranny. In their greed for gain they extorted money from the people on all sorts of pretenses; they engaged in business, broke their vows of chastity and poverty, and in many cases led lives of open licentiousness. I have heard from scores of natives that until recently no wife or daughter was respected by the friars, and I have met not one but many of their children. Any opposition to their demands was followed by the most relent-

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less persecution; and the few men who dared to raise their voices in protest were either banished, imprisoned, or silenced by assassination. They played on and embodied the native superstitions; they monopolized the trade of the rice provinces, buying produce at their own prices; they fought the building of the railroad tooth and nail, because they knew it would destroy their monopoly; and since the American occupation they have threatened excommunication to those who desired to give their children an English education in Singapore. In a paper of this kind I am obliged to confine myself to broad statements, but, if necessary, details and proofs can be given to substantiate my assertions.

As may be expected, this oppression on the part of the friars was not borne patiently by all of the natives. Apart from uprisings provoked by State taxes and exactions, there have been four rebellions caused either wholly or almost wholly by the friars' despotism. Two of these uprisings occurred in the island of Bohol, one in 1622 and the other in 1744; the third took place in Cavite in 1872, and the last, which included the whole of the Tagalog provinces, occurred in 1896.

The complete history of the friars in the Philippines has never been written and never will be, for reasons best known to the friars themselves; but, from surface indications, from the testimony of the natives and the few impartial Europeans who have lived in the country under Spanish rule, there can be no doubt that their influence upon the people has, as a whole, been a curse to the islands rather than a blessing. Intimidation, extortion, robbery, murder, underhand dealings, and despotic power—such have been the methods by which the friars have advanced their holy cause!

3. As the final judgment of men, communities, and nations is made upon the basis of their completed work, let us now consider what the Philippine friars have actually done. In studying this question the sealed book of monastic history no longer baffles us; the results of their more than three hundred years of religious labor are printed in large type over the face of the archipelago—the facts, for once, are before our eyes. Several intelligent and observant persons have said to me, "We judge the friars too harshly. Everything these people have in the way of education and religion has been taught them by the friars. They may not have been model priests, but you must admit that all that the Filipino has was given him by the priests." All this is perfectly true. The natives owe not only these but other things to the priests. But what sort of religion, education, and enlightenment have the natives received? An enlightenment as dim and feeble as the floating wick used in their cocoanut-shell lamps, which, though it illumines faintly the faces of those who crowd about it, throws great, mysterious shadows into the world of darkness beyond; an enlightenment which, by its very attempt to shine, advertises both its own weakness and the incapacity or neglect of those who have taken upon themselves the task of illumination.

In regard to education, the facts are these: In Manila about eighty per cent. of the native population can read, write, and do simple arithmetic. In the provinces, from figures averaged from my own observations and inquiries, the percentage of those who can read and write is between fifty and sixty. This, with the exception of an extremely small better class, is the only secular education that the Filipinos have received, and does not include the one or two millions of Moros, Igorotes, Negritos, and other tribes which the Spaniards call savages. It may be said that the schools were under State control, and so indeed they were; but it must not be forgotten that the State, in turn, was under the control of the Church, and that throughout the islands the friars were the school inspectors and virtual governors. They it was who dictated what should be taught and what should be omitted. And there is abundant evidence everywhere that they were not only incompetent, but that they willfully kept the masses in ignorance, in order that they might continue to control the people and maintain their arbitrary power. Knowledge was too dangerous a weapon to be given freely to vassals who paid so well in ignorance. To teach the schools in Spanish meant that the friars' grip upon the national life must be loosened; therefore Spanish was forbidden. To allow their well-trained servants more education than a smattering of the rudiments was neither necessary

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nor wise; so they limited it. To encourage superstition among their people tightened their own hold over them, and, in consequence, superstition was encouraged. The education, then, was miserable, narrow, and wholly below the capacity of the people—an education only in name.

And now as to the religion the friars inculcated. Is it Roman Catholicism as we know it in England and America? By no means. Since the sixteenth century the Church in both of these countries has so broadened, under the pressure and enlightenment of civilization, that were any of the faithful of those days to pay us a visit, they would declare us all heretics or worse. In the Philippines, however, the Church seems to have gone backward rather than forward; at all events, it has not advanced, and, as we of the nineteenth century view it, it is but one remove from idolatry. I use this word deliberately and with conviction; for I am satisfied that the average Philippine native has no conception of a Supreme Being, and that he burns his blessed candles and worships the gaudy, tinseled statuettes and images raised to the glory of God with the same belief that the "heathen Chinee" lights his joss-sticks and bows down before his hideous idols. Nor have the friars sought to discourage this pagan idea, but have rather fostered it by continually inventing new saints: one with the power of curing skin diseases, another before which all infants must be taken to prevent their early death, another as the sole hope of childless women, and a host of other miraculous shrines, all of which served to swell the income of the various orders. A religion, then, of superstition, upheld by force, fattened by extortion, taking all and giving nothing; a religion managed wholly with the view of making money and holding power—this is the religion the friars have given the Philippines. Thus, in considering what the friars have done, one may say that they have enlightened the people a little, that they have educated them as far as it suited their purpose to educate and no farther, and that, in the name of Christ, they have taught a religion little better than idolatry.

Even so, some one may say, the people have been lifted out of barbarism, and surely the friars should receive credit for that. But I cannot agree that even this faint praise is due them. For, apart from the reason of the motives, they have forcibly held offices which they were unfit and unwilling to administer well, and thus kept other and better men from occupying them. In other words, if the friars had not taken charge of educational affairs, let us say, there is not the slightest doubt that the natives would have been better schooled than they are to-day. In fact, whatever the priests have done for the country could and would have been done better by civilians alone, corrupt though the latter might have been. I cannot see, therefore, that the friars are to be commended for anything they have done in the Philippines.

So far, if my statement of the case be a correct one, the friars, as a whole, may be summed up as a low class of men, whose methods, to say the least, have been questionable, whose motives have been selfish, and who, after nearly four centuries of labor, have accomplished so little, and done that little so badly, that the work must now be begun all over again.

Strange to say, in spite of the bitter enmity the natives evince toward the friars, they are not antagonistic to the Church. In all the provinces, wherever there are an unwrecked church and a native priest, there are people found to support both, and to attend the services with regularity. From what I have seen, however, and from what I have gathered from the priests themselves, I do not believe that more than one-third of the natives are regular attendants, and I am sure that ninety per cent. of those are women. Of the two-thirds who are not church-goers, it cannot be said that they are opposed to the Catholic religion or any other, but merely that they are indifferent to it. Among them, however, I have found a goodly number of men of the better class who were freethinkers. Under the influences of war, and now that the insurgents and the people have combined to drive the friars out of the country parishes, it seems that in Luzon all religious practices are on the wane. The native priests, the former assistants of the friars, do not command the respect, nor have they the power, of their white brethren. Having stepped into their former masters' shoes by the aid of the insurgents, they are

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usually rebels at heart (though this does not necessarily affect their religion), and a pretty bad lot, which is hardly to be wondered at when one considers the only example they have been set, and the fact that their intellectual status is lower than that of their predecessors.

The true attitude of the Filipino toward religion, as indeed to nearly everything, is hard for any one to understand. With the large percentage of those who ignore the Church, it is not a rebellion of the will in a fight against duty, or a revolt of sentiment opposing a doctrine of semi-traditional hatred; neither is it wholly a mutiny against the friars, nor an uprising of thought inclined to other beliefs, or wishing to rise to a higher plane. One cannot compare it to the rebellion of Lucifer, or the legend of Prometheus. It appears rather to be the passive expression of an enervated, lethargic nature, a moral constitution that is largely atrophy, and a dormant soul. These negative qualities, it seems to me, form the under strata of the native character.

This, in a condensed form, outlines the religious conditions in the Philippines to-day, and brings us face to face with the actual problems, which are the disposition of properties claimed by the orders, the consideration of questions relating to the friars personally, and the settlement of what is best to be done for the spiritual welfare of the people.

As far as the Church properties are concerned, the Treaty of Paris has settled that they shall remain in Church hands; and where ownership can be proven, there will, of course, be no interference. But in the Philippines the Church has been so intermingled with the State, has controlled so many public institutions, such as schools, hospitals, cemeteries, museums, libraries, etc., that it is difficult to decide what the friars are entitled to and what belongs to the public. The great trouble arises from the fact that the friars claim everything; and as few official records can be found, there is no way of disproving their claims. However, since all of the institutions have been kept up by municipal assessments and public subscriptions; since documentary evidence of Church ownership is not forthcoming, and since in two cases it has been discovered that buildings claimed were merely handed over to the friar management in trust for the public, it seems to me that it would be legitimate and proper for the authorities to take charge of all such properties without further formality. If this appears arbitrary, then let the whole matter be placed in the hands of a commission composed of friars, business men, public officials, and military men, and pushed through as rapidly as possible. If these institutions belong to the public, they should be controlled by the public; if, on the other hand, they are the property of the friars, the fact cannot be known too soon, as in that case other schools and other hospitals, not under Church management, must be erected.

In regard to the friars themselves, it is a question whether they should be allowed to remain in the country or not. They have been the main disturbing element in the past, and, if opportunity be given, history will repeat itself. For myself, when I consider what the men are, what their methods have been, and what they have done; when I think how they have sucked the country dry by their extortion, used religion as a cloak to serve their own ends, and willfully, criminally, retarded the development and civilization of a nation, I, for one, am in favor of their banishment. And it may be added that such a measure would do more toward gaining the Filipinos' confidence than any other single action that might be taken.

The last, the most important, phase of the Philippine church problem is, What shall America do to give these islands a religious reconstruction? If the deductions I have made in this paper are sound, we can neither allow the friars again to dominate the people, even though the latter be willing, which they are not, nor can we leave their spiritual welfare in the hands of the present church incumbents—the native priests. We cannot, moreover, allow the whole nation to drift into a state of religious indifference.

There can, I think, be no doubt that Roman Catholicism makes more headway with Asiatics than does Protestantism. This is patent throughout the East. The principal reason for this is that in its present state of development the Asiatic mind looks upon pomp, ritual, gold lace, and the like, as a representation of power; and, in all the Asiatic's past, power is the

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only thing he has respected. Among the reasons urged for the sole continuance of Roman Catholicism, this is one of them. There is a widespread opinion, moreover, particularly among military men, that the introduction of Protestant missionaries will stir the people up to dissension and create infinite trouble for the future government. It is also asserted that, as the Romanists are in control of the Church, and the people are contented, the Protestants have no right to interfere. These arguments, when taken at face value, may seem sufficiently convincing, especially to those who do not understand the conditions, but, in the light of my previous statements, I cannot accept them.

Better suited though Roman Catholicism may be to the Asiatic mind, that in itself is no logical reason why individual proselytism by other Christian sects should not be tried. As to whether Protestant missionaries have a right to preach their gospel in the Philippines or not, the question, on the face of it, is absurd. As far as religious content goes, the probability is that the natives were more contented without Romanism than they are with it. No one with open, unprejudiced eye will deny that Roman Catholicism in the Philippines has been in all respects a flat failure. No man of toleration will assert that this same Church, whether under different management or not, shall again control exclusively the religion of these islands. No, neither of these reasons is worthy of serious consideration. The only objection of weight is that referring to the effect which Protestant missionaries might have upon the people. But even this, the last and strongest argument that can be raised, is weak, because it is wholly a matter of speculation. Considering how little the native character is known—and those who have been here longest admit that they understand it least of all—and since no Protestant missionaries have been here before, how can any one say positively what the result will be? My own opinion, after studying the matter dispassionately, and in spite of the weight of contrary opinions, is that, if men of tact and judgment be sent, there will be no danger of rousing pubiic sentiment—in Luzon. Of the other islands I have no knowledge, and, therefore, do not include them. My judgment in this matter arises from a firm conviction that the natives' attitude toward religion as a whole is too indolent and indifferent to be stirred into strife by the advent of a few unofficial ecclesiastics of any sect. If the American Catholic priest, who is badly wanted here, and who will doubtless come, will co-operate with instead of opposing his brother the Protestant minister, there will be no dissension, and he will find that the Philippine field is large enough for both.

My Prayer

By John G. Whittier

Reprinted by request

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

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Living in Paris in Exposition Year

By W. H. Leavitt

THE problem of living in Paris is one of ever-increasing interest to Americans as the time approaches for the opening of the Exposition, and its satisfactory solution can be arrived at only through practical experience. What may be done in Paris for a small sum is truly wonderful, and any person capable of planning closely may enjoy the benefits of this earthly paradise during the Exposition for an amazingly small sum. In Paris there are as many modes of life as there are people—not all, however, equally well adapted to the needs of a well-brought-up American.

The leading question with nearly everybody to-day is, "Where can I get the *best* for the *least* money?" In Paris the students' quarter furnishes the answer to this question. Many people have to live on an allowance which comes to them from time to time, and, sometimes through the neglect of their bankers, and more often through their own poor planning, they are a considerable time with such small funds that "Where can I get the most for little or nothing?" is the daily question.

In many quarters of Paris may be found little eating-places known among the students and numerous other impecunious professions as *gargotes*. They resemble very closely a hole in the wall, and at them one enjoys the thorough wholesomeness of forced frugality, the menu consisting usually of boiled beef, four sous; fried potatoes, two sous; bread, one sou; and wine. When one has arrived at the "cul-de-sac," he may be kept from starvation at these small places, and the various assortment of character here congregated will furnish entertainment and food for thought. Many of the clientèle can neither read nor write, and many have histories which are too horrible to think of; while others are of such gentle aspect and such pleasing manners that we unconsciously find ourselves weaving romances about them. The lodgings of the patrons of the gargote are, as a rule, the soft side of a bench on the outer boulevards, or under the bridges along the Seine. The Seine lodging has the preference in summer, as the sun is late in getting to this spot; but, for an early riser, the bench has the preference. The gardens and parks would be ideal lodgings for either rich or poor, but at sunset the bugle-blast is a signal to the guards to clear the gardens and to close the gates, and thus the impecunious gentleman is deprived of the delight of being lulled to sleep by the music of the trees amid the heavy fragrance of the ever-blooming flowers.

The *marchand-de-vin* comes next in rank. This is also a small eating-house, but somewhat more pretentious than the "gargote." It consists of one or two rooms and a highly polished pewter bar. It is usually conducted by a *marchand*, who keeps his wife and entire brood busy assisting. The marchand does the cooking himself, the wife and children serve at table, and, as in all shops in France, the wife is cashier. The furnishings of the place still remain very simple. The tables are generally of white wood, somewhat soiled, as a rule, but occasionally one finds marble tables; the chairs are of a quaint shape, made of straw; the forks lead; the knives of something; and in a first-class marchand-de-vin one enjoys the luxury of a napkin. The menu is fairly large, and, be it said to the honor of the "patron," the portions are liberal, of good quality, and clean. The bill of fare reads well, is freshly written every day, slipped into a frame resembling a hand-mirror, and reads: "Hors-d'œuvre, two sous; soup, four sous; steak, chops, or roast, with a vegetable, six sous; bread, one sou; salad, with hard-boiled egg, five sous (the high price of salad is because of the oil used in the dressing); dessert, four sous; wine at six sous completes the bill, and brings the maximum cost of a repast to twenty-eight sous. There are no tips and no charge for table service. Nobody ever eats some of everything on the bill, and half-portions may be ordered, and, as a rule, generally are, for some wise man has discovered that in two half-portions there is usually one-third more than in one whole portion, and if a dish proves

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not to be palatable—which the exception—a half-portion is quite sufficient.

The patronage varies very little at a marchand-de-vin, and one meets the same people day after day, which gives a sort of home atmosphere to the place. Often students make an agreement with the patron to eat so many times a week together at his establishment; he then sets a room aside for their especial use, and many a jolly evening is passed in the congenial atmosphere of student life. The walls soon become decorated with caricatures of the most conspicuous members of this bohemian family, and in many of these little eating-houses may be seen the not too ideal delineations of men who are now famous, and of others who are soon to be famous; and it is not a rare thing to find the already famous man eating "chez le marchand-de-vin" whenever he can get the opportunity.

The entertainment here furnished is also good. It is not furnished by the patron, but by beggars who have systematized routes, and who appear regularly. The musical class is especially interesting, and one man of that class who has been doing the marchand-de-vin route for years deserves much credit. He plays an instrument of his own invention, which is something like an enormous zither with three banks of strings. It must have taken him much time to make it, and more to learn to play it; yet he does play the arias and overtures from the grand operas with a rare skill, and artistically as well. Nobody begrudges the few sous that he is able to collect in an evening, for his music is always good. Then there is the man who plays the flageolet with his nose, and one who has a hole in his larynx through which he plays, but the few sous which they receive are given to them with the distinct understanding that they remove the offense at once. There is another class of beggars who are interesting from the ingenuity of their ruses. The man who tests your pulse with a glass tube, and tells you to within a minute how long you may expect to live; the one who thinks that he saw you drop this pencil, or this knife, which, by the way, never belonged to anybody save himself, but who nevertheless gets many a small reward for his seeming honesty; the soldier from the Soudan who has a family of nineteen children, and who can get no work—he would be glad to take a small portion at some one's expense, then go home to tell his starving family how delicious a thing it is to eat—these and many others are equally interesting to any one who enjoys character-study.

For a foreigner to learn French, the marchand-de-vin is one of the best places. Everybody talks, and the seats are so close together that there is no difficulty in hearing what is said. To be sure, it is not the classic French of college days, but it is the real thing, and much more useful in presenting to a cab-driver or shopkeeper a distinct and forceful idea of what he must do in order not to incur your displeasure.

The evening over, most of the clients of the marchand-de-vin hie them to their various quarters in a *hôtel meublé*, where they rent for a small sum (about $25 a year) a *cabinet*, a room large enough for a cot and small trunk, and nothing more—just the sort of room where one dresses and undresses on the bed—or a *chambre*, which is a room with bed, bureau, window, fireplace, mirror on the mantel, and one chair, at a cost of $50 per annum; sometimes two, living together, may do better yet by taking a combination of chambre and cabinet; and a bit more luxurious yet is the *logement*—chambre, cabinet, and a small, *very* small kitchen combined. Any two congenial companions could live inexpensively in this way, and enjoy all of the attractions during the Exposition at a minimum cost.

To an American of moderate means and temperate desires going abroad for a few months, and who still wishes to have, as nearly as possible, the comforts of home, the apartment-house naturally suggests itself. Apartments may be had from two rooms up to twenty, and from $50 to $10,000 annual rental, according to size and location. All apartments paying over 500 francs ($100) annual rental pay a small tax to the Government; for this reason many inexpensive, small, but comfortable apartments are to be had in Paris. In the Latin and American students' quarter, which is very convenient to the Exposition grounds and all other parts of the city, a comfortable apartment consisting of salon, dining-room, two bedrooms, and kitchen may be had for from

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$60 to $150. They are comfortable, and many of them at this time are in new buildings which are being erected to accommodate the influx during 1900. If, in hiring an apartment, a few important points are observed, no mode of life in Paris is pleasanter. All leases are made out for three months, all rents are made payable three months in advance, and before a tenant can leave he must give a three months' notice of his intention to do so in writing before 12 P.M. of the last day of the month of the quarter before which he intends to leave. If a tenant intends to remain but three months, it is necessary to give notice on coming into the apartment.

In a lodge at the entrance to each apartment-house are a man and his wife—the *concierge* and his family. The concierge is in many instances a disagreeable necessity, and in many others a perfect delight. The business of the concierge is to care for the stairs, halls, and courts, to answer questions regarding tenants, to receive mail, packages, etc., and to keep people who do not belong there from entering the premises, thereby preventing theft and other crimes. It is from the concierge that apartments may be engaged, and it is to the concierge that *congé*—notice to leave—is given. The remuneration from the landlord to the concierge is very slight, considering the chances he has to take of getting himself disliked, and for the numerous unasked-for services which he renders the tenants, each tenant gives him a small fee at the rent-paying, and a larger one on New Year's Day. As a whole, they are an interesting class, and it really is economy in every way to enjoy the good will of one's concierge—the cost is comparatively small.

With its various other conveniences, the French apartment is minus a bath-room, so that Americans and others who insist on bathing must go to the public baths, which are neat and clean, but not possessed of the luxuries of an old Roman bath, and rarely detain a visitor longer than one hour. The expense of the plain bath is twelve sous single, and about nine sous by the dozen; this includes two towels and service—having the towels passed in the room to you.

The top floor of apartment-houses is usually reserved for the servants, and if one does not care to hire a servant's room here, the rental—about $10 a year—is deducted. Many people hire this room apart to avoid the government tax.

In taking a flat it is much more economical to take it unfurnished, buy the furniture, and dispose of it when leaving. This can readily be done, as on nearly every street a second-hand furniture dealer may be found, who will pay nearly what it is worth, and at any rate the loss will be less than the rental for the same time would come to, and the occupant has the advantage of having what he wishes. All apartments are ornamented with fireplaces and large mirrors, which help to a degree to give a cheerful aspect to the place.

The problem as to how the daily household duties shall be performed may be solved in three ways—by a *bonne*, that is, a female servant; by a *femme-de-menage*, a woman who comes in by the hour; or by yourself.

A bonne is a servant who does general housework, from blacking the boots to serving at meals. She is something to which the American is unused. There is no part of the work which she does not do; she does it all fairly well, is willing to work at all hours, and receives for her services from thirty francs to forty francs per month, besides her living and two bottles of wine per week. There are no conveniences for laundry work in apartments; therefore it is necessary to give this work to the laundress; one who lives in the country is preferable, as the clothes are dried out-of-doors, and bleached on the grass. The laundress calls for and returns them—the concierge will always give you her address. The bonne, however, is always glad to take care of the small pieces.

With a small family a femme-de-menage is all that is essential. She will come in for six sous per hour, is foolishly quick, and usually honest. They are much in vogue with the French people, as they supply themselves with food and lodging, and leave when the work is finished, thereby relieving the lady of the house from the care of a servant.

The most difficult problems of French housekeeping are light and fire. Gas is used mostly in the kitchen both for light and cooking, and also for lighting the

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halls, but the rest of the apartment is lighted with candles or oil lamps. Kerosene is expensive, and the lamps are built to burn a small quantity of oil, and therefore give a proportionately small light. It is better to buy an American lamp in Paris; although more expensive, it is worth twenty times what it costs. Candlelight is very good providing one lights enough candles at a time.

As the winters are rarely severe, the arrangements for heating are slight. In the dining-room there is usually a soapstone stove, which gives enough heat for that room, and in the other rooms fireplaces, to which stoves may be put if so desired. There is no convenience for buying fuel or anything else in quantities, the French system being to live from day to day. In the morning the coal merchant will bring enough fuel for the day. A great deal of charcoal is used, especially for cooking, and in the stoves or fireplaces bricks made from coal-dust are used.

The question of table supplies could not be more simple. The first breakfast consists of coffee or chocolate, eggs, and rolls, which is gotten ready by the bonne; then a visit is made to the market for the day's supplies; and it must never be forgotten that the price asked for vegetables, etc., is not the price expected; a reduction of from one-third to one-half is perfectly safe to offer. Then, if one does not care to have the food prepared in the house, each quarter is supplied with a *crèmerie*, where butter, cheese, milk, boiled eggs, and cooked vegetables may be had; a butcher, who supplies bouillon and boiled beef; a *charcuterie*, from which may be had all sorts of cooked meats and delicacies, sold in quantities to suit purchasers, be it only one sou's worth; a *boulanger*, who supplies breads, and a *pâtissier*, who furnishes cakes; a greengrocer, who sells fruit and vegetables which are eaten uncooked; and a *rôtisserie*, where game and fowl may be ordered for any hour, and will be served at the door smoking hot by a delivery boy in white linen, who can manipulate a basket of orders on his head so as to cause envy to a Japanese juggler. These shops are all clustered together, so that not more than thirty minutes is necessary to get a meal prepared, and the expense is very little more than if it were prepared at home. Another convenience of French cooking is that the boulanger will roast anything sent to him for the small sum of two sous, which does away with the necessity of keeping a big fire during warm weather. All vegetables are sold by weight, and while a French shopkeeper is just, he never is generous. He will spend much valuable time in finding the apple which will make the weight exact, and often does not hesitate to slice it off until it turns the balance justly. Entertainment for those living in apartment-houses must be found outside, at the cafés, concert halls, and theaters; in this much it lacks the advantages of the marchand-de-vin; but from the acquaintances made among the occupants of an apartment-house one obtains much valuable information not set down in guide-books, and with a little more effort "les scènes de la vie Bohème" may be seen also. A great advantage of living in an apartment-house is that the expenses may be reckoned almost to a centime before taking it, thus doing away with the disagreeableness of running short on funds.

Many Americans prefer "pension," or boarding-house, life—some for the advantages of being free from care, others thinking that it will facilitate an acquisition of the French language; but so many Americans are struck with the same idea at the same time that the "pension" is a splendid place for a Frenchman to acquire English. It has the advantage of costing a stipulated sum per day, but there are so many extras that it is perfectly safe to double that sum. It has none of the comforts of a small apartment, but to those who find society essential to their happiness it possesses that advantage. Next to the pension come the hotels; both large and small are somewhat expensive, are entirely different from American hotels, and not nearly as good. They have, however, certain advantages for people traveling alone and staying but a few days. The better ones are located about the Grand Opera-House, and range in price from twenty-five francs per day.

For the favored few, to whom wealth is like water, a private hotel, that is an entire house with its dependencies, is the thing *comme il faut*. These may be had in any quarter of the city, and the lucky (?) occupants can live exactly as if at home.

Paris is not such an easy city to get

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about in as most American cities; that is, much more time is necessary to get to one's destination. The 'bus and tram are still in vogue—interior fare, six sous; exterior, which is much preferable for seeing the town, three sous. One great comfort in tram or 'bus is that it accommodates a certain number of passengers; when that number is on, no others need apply. The cab hire is proportionately cheap, also: 1.25 francs, or 25 cents, for a trip, and 2 francs, or 40 cents, for an hour, with a small tip to the driver. Electric cabs are now much in use at the same tariff.

Any person may see the Exposition for three months at an expense of $500. If several people are together in an apartment, it may be done for half that amount.

Theology and the Inductive Method

By the Rev. William F. Anderson

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THE need of constructive statement in existing conditions seems apparent, and is the apology for this discussion. Emphasis upon facts is the striking characteristic of present-day intellectual activity. The inductive method is only just now coming to its full perfection. In science it has held sway for a generation. The observations of Darwin, Spencer, and others furnished abundant material for its application in the realm of natural phenomena. The extension of this method to the different departments of theological thought is the occasion of a large part of the unrest of our times. That so much controversy should be provoked by the extension of this method to theology simply indicates how largely the past has builded upon tradition and hearsay. One thing is certain: if we are to have a theology which will satisfy the demands of this age, we must have a theology founded upon fact. The Baconian method has so far permeated the life of to-day that the spirit of the age may be said to be scientific. This being true, no department of theological investigation can have standing among thinking men unless its method be the scientific one. Now, instead of there being cause for alarm, there is cause for rejoicing that we have at last come to a time in our history when facts alone will suffice for the basis upon which we shall build our systems. The outcome will be immense gain to the cause of evangelical Christianity. In order to make good this claim, I wish to take a brief survey of three departments of modern theological thought.

I. I begin with the question of Biblical criticism.

There has been so much of crimination and recrimination between the evangelicals on the one hand, and the critics on the other hand, that certainly it is time to inquire for the more excellent way. Let us, then, concede to the critics what certainly every man must concede who knows anything of their spirit; viz., the merit of industry and the motive of honesty. Professor Driver's "Introduction to the Old Testament Scriptures" and Professor Salmond's "Introduction to the New Testament Scriptures" are among the greatest monuments produced in a generation of vast learning and profound erudition. We must accord to them and to their fellow-laborers the same honor in the realm of rational Biblical criticism which we accord to Darwin and Spencer in the realm of natural science. We venture the assertion that the Church of the next generation will be as grateful for the constructive work of the higher critics as we of this generation have been grateful for the pioneers against the insane theory of verbal inspiration. The legitimate and acknowledged result of the work of the critics may be summed up in the statement that they have given us a Bible which concedes the human element and admits errancy.

Now, the question of Scriptural errancy, we insist, is not a question of theory, tradition, or expediency. It is purely a question of fact. Nothing is more needed in the controversy than the scientific temper of mind which recognizes a fact as such, and honestly admits its force. Any fair-minded man with open Bible in hand must admit the fact of minor errors in the present text of Scripture.

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To prove the point we note:

1. It seems perfectly clear that the early chapters in Genesis are a compilation of different accounts of the events described. For instance, there are certainly two accounts of creation, which do not agree; and touching the question of the animals to be taken into the ark, Genesis vi., 19, directs that two of every sort shall be taken in, while vii., 2, declares that the clean beasts should be taken in by sevens.

2. Reports of certain historic events differ. In Joshua x., 40, it is written that Joshua drove out all the Canaanites and utterly destroyed "all that breathed;" but in Judges we are told that after Joshua's death there were many of the Canaanites yet abiding in all parts of the country. In 2 Samuel xxiv., 24, it is said that David paid "fifty shekels of silver" for Araunah's threshing floor, but in 1 Chronicles xxi., 25, the price is put at "six hundred shekels of gold." In Acts vii., 16, Stephen makes an obvious blunder in saying that the sepulcher in which Jacob and the patriarchs were buried was at Shechem and was purchased by Abraham of "the sons of Hamor" in Shechem; but we read in Genesis that the tomb was not in Shechem but at Hebron, and was purchased of the sons of Heth. Such errors, we all know, might be cited by the score.

3. We find also that the Scriptures of the Old and New Testaments, if taken in the literal, absolute sense, disclose a disagreement as to the ethical nature of God. For example: In Deuteronomy xiv., 21, God is represented as giving these directions to Moses: "Ye shall not eat of anything that dieth of itself: thou shalt give it to the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien." By no process of reasoning can this be made to harmonize with the golden rule of Jesus. It rests upon a distinctly different ethical basis, and impeaches the character of Jehovah. The following incident has been going the rounds of the public press: "A schoolmaster in a village school had been in the habit of purchasing pork from parents of his pupils on the occasion of the killing of the pig. One day a small boy marched up to the master's desk and inquired if he would like a bit of pork, as they were going to kill their pig. The schoolmaster replied in the affirmative. Several days having elapsed, and hearing nothing of the pork, the master called the boy up to him and inquired the reason he had not brought it. "Oh, please, sir," the boy replied, "the pig got better." The cases are parallel. The one is in no way different from the other because it happens to have found its way to a place among the oracles of God. If it be said that the prohibition in the verse cited was on ceremonial rather than on sanitary grounds, the reply is that, even so, its ethical significance is just the same. That such discrimination was by no means confined to matters of ritual, however, is evident from such passages as Deuteronomy xv., 3, and xxiii., 20. I am not trying to degrade Scripture—God forbid! My motive is to show that it is untenable to reckon such teachings as belonging to Scripture. These directions and others like them cannot be from the same source that teaches a universal fatherhood of God and brotherhood of man. They are simply the reflection of the narrow intolerance of the Jewish spirit.

4. The limitations consequent upon the finiteness of man's powers must ever be borne in mind. The demand for an absolutely infallible Scripture is unreasonable and impossible of gratification in the very nature of the case. If a revelation were known to have come direct from the hand of God and bearing the certification of its own infallibility, even then, before it could become infallible to man, the infallibility of his power to interpret it correctly would have to be certified to him. It might be infallible on the Godward side, but the limitations of human knowledge would leave it forever imperfect on the manward side. Nothing but an infallible reason can secure to man an absolutely infallible Scripture. The demand has been made very generally that the same certitude of human knowledge shall be attained which in the nature of things can belong only to the mind of the Infinite. Infallibility of knowledge, as every other sort of infallibility, belongs only to God, and cannot be attained by man. Man cannot transcend his own nature and see things as God sees them. All our knowledge rests upon evidence which is moral rather than absolute. This is as true in the realm of science as in any other realm. The scientists are apt to boast of the

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superiority of their knowledge, but such a boast is vain. The simplest inference of the scientist is a declaration of his faith in the trustworthiness of his own mental operations. Knowledge, in the final analysis, rests upon confidence in the validity of the thinking powers of the human mind. "Through faith we understand that the worlds were framed." So, the world of knowledge. A true epistemology would wonderfully clear the atmosphere in all directions.

We admit the fact, then, of minor errors in the text of Scripture. Such an admission in no way invalidates the claims of the Scriptures themselves. Galileo is reported to have said that the Bible was written, not to show how the heavens go, but how to go to heaven. Those who insist that the Bible is the latest text-book upon geology, astronomy, etc., are making for it a claim which it never makes for itself, and are putting upon it a burden which it cannot carry.

When we come to look at the question of gain and loss in view of the achievements of the critics, we find that we have lost the idea of an absolutely infallible guide. In view of what has preceded, however, we find that this is simply an empty phrase. Our gain is immense. To refer again to the disagreement between the Old and New Testaments touching the ethical nature of God, we are relieved of the necessity of believing that the infinitely perfect God shared in the provincial feelings of the Jewish race. The same kind of relief is afforded in scores of other instances regarding passages of both the Old and New Testaments.

Moreover, the inductive method leads to a truer view of the purpose of the Scriptures. Much of the bitterness in the controversy has arisen from the very prevalent error of viewing the Bible as an end within itself, instead of a means toward an end. That it is a means toward an end, and not an end within itself, is clearly the teaching of the New Testament. In John xx., 30, 31, we read: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." In John v., 39, 40 (Revised Version), Jesus rebukes the Jews for using the Scriptures as an end in themselves instead of a means toward an end. He says: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." It is clear that the purpose of the Scriptures is to lead to the realization of the divine life in the human soul. The understanding of this principle is very important. The work of the critics has done much to secure its recognition.

A well-known evangelist, who abandons his regular vacation during the summer months and plays in the rôle of scholar for a pastime, addressed a large gathering at a State Young People's Convention some months ago. He took as his text the words of the Psalmist, "For thou hast magnified thy Word above all thy name." He argued fanatically that the Bible is above the character of Christ. Let us hope that the time is not far distant when, through a better understanding of the purpose of the Scriptures as secured by the critical method of study, such teaching will be frowned upon as it deserves to be.

"I have been solemnly impressed," wrote Frederick D. Maurice to Charles Kingsley, "with the truth that the Bible as a means of attaining to the knowledge of the living God is precious beyond all expression of conception; but when made a substitute for that knowledge, it may become a greater deadener to the human spirit than all other books." This is the snare into which many a literalist has fallen. It is a sad thing for a man when he has no stronger certification of the truths of Christianity than comes to him by his belief in the literal accuracy of the Scriptural documents.

This is an insidious form of rationalism. I have sometimes likened this type of mind to a man who, living happily in his home, should suddenly be struck with doubt as to whether or not he loved his wife, and who, in order to settle the question, should go before a notary public and make affidavit that he did love her, and then should take the affidavit home and have it framed and hung upon the wall in order that he might consult it whenever the troublesome doubts annoyed him. If the Scriptures do not appeal to us except by our belief in the literal

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accuracy of their documentary source, they will not take a very deep hold of us. Their great appeal is to the inner life, with all its noble ideals and its passionate longings.

But it is said that this leaves us without any objective standard for the determination of true Scripture. Fortunately, John has anticipated our need in this point, and has given us such a standard in the words, "For the testimony of Jesus is the spirit of prophecy." By the standard of his pure and lofty spirit we gauge the words of every man, whether in the Bible or outside of the Bible. David's maledictions, John's intolerance, Paul's anathema, and all the rest, are to be judged by this principle. As all Scripture converges towards Christ, so all Scripture is to be interpreted by the standard of his spirit.

II. We now turn to another department of modern theological thought, and note the change which has taken place in the form of the argument for theism. For a long time the question was reasoned as if it belonged purely to the realm of intellect. Paley's old illustration of the watch containing within itself sufficient evidence of design to argue from it to its author was thought to be sufficient. The opponents of theism, however, began to object that the argument was not well founded, or at least that too large a conclusion was drawn from it; that while there are many wonderful adjustments pointing to an intelligent mind as the author of the world, there are also many maladjustments. The objection was valid. In consequence, the friends of theism have taken a new line of argument, which has resulted in great good to the cause of truth. In the new view of things it is insisted that man is more than a mere logical mechanism; that the conscience and the affections have their ideals as truly as does the intellect; that the requirements of the case are for a being who will satisfy the emotional, the æsthetic, the ethical and religious natures, as well as the logical faculty. In short, all the facts of our manifold consciousness must be reckoned with. Thus it is shown that an intelligent first cause is the necessary implication, not of our intellectual lives alone, but of our lives in their entirety. It is admitted that theism cannot be demonstrated without assumption; but neither can anything else be demonstrated without assumption, and to deny the reality of intelligent mind as the ground of the world's existence is to wreck our lives, with all their interests, and to involve us in hopeless intellectual and moral skepticism. As the result of this new turn in the argument, the anti-theists have found their way hard, like the way of the transgressor. As a philosophy atheism is dead. It has no philosophical standing and never can have. Wherever it remains, it remains as a temper of morbid souls. The new view has dealt a death-blow to that form of rationalism which so long persisted in conceiving of men as composed solely of intellect. Henceforth in all systems of philosophical thought man's ethical life and religious nature must be taken into account. The current method of putting the emphasis upon facts is responsible for this new condition.

The general change which has occurred in this realm of thought finds definite and forceful illustration in the very interesting case of George John Romanes. Occupying in his earlier life the extreme ground of atheism, he comes to say before his untimely death, "I see now it is Christianity or nothing." He tells us in substance that the mistake of his earlier reasoning was his apotheosis of the logical faculty; that when he listened to the pleadings of his intuitions, and gave heed to the ideals of his moral and æsthetic nature, he found that the Christian's God satisfied every demand of reason and every need of life.

III. We now turn our thought to the conditions of modern theology in the more literal and technical sense of the word.

We see at once that the application of the Baconian method has proved the salvation of theology. It is only fair to say that early Methodism was an immense inspiration in this direction. The data of human experience furnished the material out of which Wesley constructed Methodism's theology, and this is the reason why we are yet secure in so many of our theological positions. But new facts have been discovered since the days of Wesley, and these facts must be admitted. The only rational position is that of a cordial welcome to all facts from whatever source. Pike, in "The Divine Drama," has well said, "The worst infidelity is to be afraid for the truth."

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Moreover, there are certain constructive features in current theological teaching which should cause us great rejoicing. For instance, there was a long and bitter controversy between the Calvinists and the Arminians as to whether theology should be studied from the Godward or the manward side. The Calvinist used to point the finger of scorn at the Arminian, with the taunt that his theology was weak because he studied it from the human side. But the modern method has completely vindicated the wisdom of the early Methodist thinkers. If theology be studied from the Godward side primarily, it becomes dogmatic, metaphysical, and unreal. This method is being rejected and theological theories are now being studied from the side of human experience. All teaching must relate itself to man's cognitive, ethical, and religious ideals. In this new conception the ethical and religious natures join hands with the logical faculty and lead the way to truth. The result is immense gain for Christian theology and evangelical religion. Theological discussion and theological preaching have been proverbially dry and uninteresting because they have been so largely metaphysical and dogmatic. But the introduction of the new method has wrought a perceptible change already, and is securing to theology its rightful claim to be the queen of all the sciences. Note the more cordial feelings towards theology in master minds among the laity. The discovery has been made that the truths of the Christian revelation are not simply for mental gymnastics in connection with monasteries and theological seminaries, but that their true significance is in their relation to the needs of man struggling upon the dusty plains of human toil.

The emphasis upon facts also guarantees the progressiveness of theology as a science. It admits of a sliding scale in interpretation and theology as man's experience enlarges and deepens. He who does not rejoice in this fails to comprehend the principle by which the interest of the human mind is sustained in any subject of its contemplation. If the element of progressiveness were taken out of theology, it would immediately become as dead as the multiplication table.

Two great central teachings in current theological opinion are especially noteworthy. The first is the doctrine of the divine immanence, which is being brought to bear upon the life of to-day with a deep and beneficial result. Nor is it necessary for any one to become alarmed in this connection at the imaginary ghost of pantheism. Every truth has its dangerous side. It can be shown conclusively from history that the dogmatic advocacy of the doctrine of the Trinity endangers the great fact of our Lord's humanity. Bearing in mind that God is transcendent while immanent, certainly the doctrine of his immanence in the world and in man is a doctrine very full of comfort. It has the strongest Scriptural authority, and, we believe, is doing as much to restore God to his rightful place in the thoughts and lives of men as any other one doctrine that is being taught to-day. The old heathen conception of an absentee God is rapidly giving way to the thought of the gracious, loving Father deeply interested and eternally active in all that pertains to human needs and welfare. Under the inspiration of this great truth the race will yet learn that God is, and that He is the rewarder of them that diligently seek Him. The truth that God *was* may have satisfied the thought of a former age; the truth that God *is* is the inspiration of the best thought of this age. We are coming to understand that God is as truly in this world as he will ever be in any world. There is much discussion of the question as to how the world can be brought to God. The only way to accomplish it is to bring God to the world. Why, then, should we fear the doctrine of the divine immanence? The heart of the Gospel is in it, and it is given unto us under the guidance of God's good Spirit, to preach it for the glory of His great name, and for the comfort and blessing of our fellowmen. No poet of the century has spoken words truer or sweeter than has Tennyson in those lines from "The Higher Pantheism:"

> Speak to Him, thou, for He hears, and Spirit with Spirit can meet—
> Closer is He than breathing, and nearer than hands and feet.

Closely related to the doctrine of the divine immanence, and worthy to stand by its side, is the new conception of the incarnation. It does not abate one iota

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from the high estimate formerly placed upon the incarnation in the person of Christ. But it insists strongly that God's purpose in the Gospel is not simply to incarnate himself in one life, but in every life; that incarnation is not an accomplished historic fact, but an ever-deepening, ever-widening process, coextensive with time and including the race in its benign grasp. In his epoch-making book, "The Continuity of Christian Thought," Dr. Allen has shown that those two great truths were central in the early theology of the Greeks. Their revival at this time in the world's history affords new ground for the hope of the redemption of mankind.

And now, unless this article has been misconceived from beginning to end, it certainly will begin to appear what a supreme opportunity present conditions afford to the cause of evangelical Christianity. In the department of Biblical criticism the emphasis has been taken off the letter, and placed forever upon the spirit, where it belongs. In the theistic controversy the issue is no longer confined to the speculative realm of intellect, but is determined in the light of man's moral and religious natures. In the department of theology proper, metaphysics and dogmatism have been rejected for experience. These conditions, it seems to me, have special significance to those of us who are Methodists. It must be apparent to every observing student that the trend of things has been in accordance with the fundamental theological principle of the Methodist Church. From the beginning Methodism banked everything upon life and experience. If the scholarly thinkers of these various departments had started out fifty years ago with the avowed intention of justifying the underlying philosophical principle of Methodist theology, they could not have accomplished it more completely than they have. It is extremely fortunate, nay, it seems to us clearly providential, that Wesley built his theology upon the fundamental principle of the Kantian philosophy, viz., the authority of consciousness as a test of truth. To Methodism belongs the honor of introducing this far-reaching principle into the theology of the past and the present centuries. The principle has now become vital, and will be perpetuated. It is the surest, if indeed not the only, escape from agnosticism. This fact places in our hands an opportunity, and imposes upon us a duty, neither of which we have sufficiently appreciated.

"It is an awful moment," writes Frederick W. Robertson, "when the soul begins to feel that the props upon which it has blindly rested so long are many of them rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and, in that horrible insecurity, begins also to doubt whether there be anything to believe at all." There is no question but that multitudes of men are feeling so to-day. The crisis in the souls of these men must be met. But how? Is Christianity's answer to the age's questioning to be the ignoring of the undeniable facts brought to light by the honest, earnest students of our day? If there ever was a time when such a course was wise, it is now clearly in the past. Things have gone too far to be settled in this way. As things stand to-day such a course is unintelligent, dishonest, cowardly, criminal. Doubting men need to be assured that nothing vital or fundamental has been shaken; that the ground of certitude in the religious life is untouched and invulnerable. After all, the things which hold us with deepest conviction are not the certainties of logic, but the certainties of life. When we have met the needs of life we have by so doing satisfied the claims of reason. The old-time spirit, with the new and larger view, will make us an invincible Church.

The logic of the situation, and the conditions with which we are now face to face, point to a revival of John's great word "life" as the supreme need of the hour. The unbelieving world will accept no other credential as genuine and sufficient. Meantime "the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Sing Sing, N. Y.

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Training the Imagination

By Nora Archibald Smith

THE question whether education should devote itself to cultivating faculties already strong, or to waking those which lie dormant, in order to develop the mind upon all sides, is one about which there is wide difference of opinion, and concerning which many fierce battles of argument have been fought. If the child is "born short" in any line, say the warriors of the one party, no amount of training can supply what Dame Nature has withheld: why not, therefore, expend your energies in cultivating the powers which have been given in fullest measure?

Such an adage as *Poeta nascitur, non fit* has a broad reach, it must be confessed; and many of us, after a despairing day in the school-room, spent in hammering at the door of an absent faculty, are ready to take it as a life motto, and to protest that the cultivation of natural aptitudes is the only fit task of the educator.

But here comes the party of the other part, which has been breathlessly waiting its chance to argue, and declares that harmonious development should be the object of ideal education, and that every faculty of the child must be so dealt with that it may have an opportunity of growth, should the life-germ prove to lie within it. This seems a sensible argument also, and we can but wonder where, between such opposite views, the real truth may be said to lie.

It seems to be clear, however, that, though specialists are the order of the day, and though we incline more and more every year to the opinion that the full development of individuality is the goal to be reached in education, yet an infant specialist is an abnormal creature, and the object of early training, at least, should be to make an "all-round child."

All these thoughts were suggested by the remark of a small boy which was published among child-sayings the other day. "Mother," said the infant skeptic in the midst of a fairy story, "I really don't want to hear any more of that stuff; I don't believe a word of it."

It is difficult to decide just what remedies to apply in such a case as this, unless we know something of the attendant symptoms, or can learn enough of the patient to discover the probable cause of the malady. It may, indeed, be no malady at all, but an inherited defect, like deafness or dipsomania; but certainly some attempt should be made to cure it, should it threaten to become permanent. There is a possibility, of course, that it may be only a phase of development, for Sully points out in his "Studies of Childhood" that most children are at once matter-of-fact observers and dreamers, passing from the one to the other as the mood takes them; and that the prodigal output of fancy, the reveling in myth and story, is often characteristic of one period of childhood only.

"The wee mite of three and a half," he says, "spending more than half his days in trying to realize all manner of pretty, odd, startling fancies about animals, fairies, and the rest, is something vastly unlike the boy of six or seven, whose mind is now bent on understanding the make and go of machines, and of that big machine, the world."

Should the skepticism of our small child be only a passing mood, then, we can look upon it with comparative indifference, assuring ourselves that human growth is not always and uniformly lovely at every stage. Assuming, then, that the trouble we are considering is only skin-deep, we may find various reasons for it without much difficulty.

Who knows but that the boy may have been repeating in a parrot-like way some remark he had heard made on a different topic, fully cognizant, as children often are, that it would serve to adorn him, for a time, with a peacock tail of notoriety?

Who knows but that the mother may have been reading him one of the clumsy modern fairy tales, finally shown by the author to have been only a sham, or the product of mince pie, from which the child's fancy rightly revolted as from a sin against the spirit?

There is a chance, however, that the

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matter may be a much more serious one, and in that case we must ask ourselves what is to be done for the mending of it.

If any one sweeping assertion in regard to children is more often made than another, it is, perhaps, that they are full of fancy; and yet there is plenty of evidence that nature makes now and then a decidedly matter-of-fact and unimaginative specimen, as if to vary the pattern. Let not the parents of our little infidel, then, despairingly persuade themselves that theirs is a difficulty never encountered before, for every one who has seen much of children knows that such a white blackbird is now and then to be found among them. Nor let them, on the other hand, pride themselves on the unusual quality of the mind of their offspring, believing that it will develop into good hard common sense by and by. Such mental bent as it does indicate will, on the contrary, if not modified by education, be the greatest of misfortunes, for he who is absolutely destitute of imagination can have no charity, no sympathy, no creative ability, no ideality, no reverence, and no true love.

Yet we need not conclude that because the child does not care for myths and fairy tales he is therefore utterly lacking in imagination. Mr. Ruskin has told us in "Præterita" that, when a boy, he was incapable of acting a part or telling a tale, and that he never knew a child "whose thirst for visible fact was at once so eager and so methodic." The imagination was there in this case in superabundant measure, but was not yet in working order, for the whole mind was absorbed in other things, and doubtless more than all else in the study of nature and her manifestation.

The imagination, too, may early be directed to science, and the child show inexhaustible interest in machines and their working, in rocks or stars or flowers or animals or atmospheric forces. Such a child would obviously be a bright and thoughtful one, and would evince such clear indications of his natural bent as to make his future equally clear.

But is there a little one who shows no keen interest in any of these things, and who does not care for tales of fancy, it will probably also be noted that his powers in play are somewhat below the average, and that he does not invent for himself any of those charming nursery dramas in which the youthful actor is sometimes so absorbed as apparently to lose his own identity. Must we therefore conclude that he is a dullard? It may be so, or it may be that he is merely undeveloped. If the former hypothesis seem correct, let us delay to write him down an ass until we assure ourselves that his physical condition is normal. We can hardly expect a child who cannot hear the tick of a watch a foot from his ear to be prompt in response to verbal suggestion; we can hope for little mental brilliancy from a small creature so afflicted with adenoid growths, for instance, that the act of breathing takes all his strength; and the faculty of imagination, which depends for its power on rapid, frequent, and clear perceptions, cannot be supposed to have a fighting chance to live in a small being whose eyesight has never permitted him to see things as they are. All these millstones not only *may* hang about the neck of a so-called dull child, but have hung there in numbers of well-known cases, and yet no one has seen them till their weight had utterly distorted the growing intelligence.

But, say the subject of our discussion is in good physical condition and yet is heavy and stolid and devoid of fancy, what then shall we do? If we think of imagination in its supremest meaning, as the creative faculty of the poet or the artist, it passes, so says Alexander Bain, "entirely out of the reach of express training, and is excluded from schemes of education as too high for the school."

Yet if, as already said, it is dependent upon knowledge received from the outward world through the perceptions, and is a rearranging or creative power, there are many ways in which it may be developed.

Perhaps, though the child has been looking all his life, he has never really seen anything for want of some one who could direct his perceptions; perhaps the one thing of all others which would really wake him up has not yet come within his ken; perhaps, being naturally slow of perception, he has never met any one who could vivify for him the objects of the outside world, interpreting the thing seen to the dormant intelligence.

All these hindrances to the growth of fancy may be removed by dint of effort, and we may at least supply the child in

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babyhood with something which will interest him, with playthings which he can rearrange and combine according to his will, with objects which give him genuine delight, and thus, by force of occupying himself with what is small and near at hand and concrete, he may by and by gain the power of reaching out to that which is beyond.

If he has no love of fairy stories, time is worse than wasted in reading or telling them to him. Why not substitute the wonder tales of science, whose truth can be demonstrated to any little doubting Thomas? "After all," as Lowell said, "there is as much poetry in the iron horses that eat fire as in those of Diomed that fed on men. If you cut an apple across, you may trace in it the lines of the blossom that the bee hummed around in May; and so the soul of poetry survives in things prosaic."

Some kind of literature the young human creature must have; and if it be neither myth, fairy lore, nor science stories, we may try hero tales when he is older, and read him sounding ballads that must stir the blood of any young thing that loves, by nature, strife and pursuit and conquest, the ring of steel, the clash of armor, and the shouts of battle.

Dickens has etched for us in "Hard Times" a picture of child-training which deliberately excludes all appeals to the imagination; and we know the fate of that unfortunate little Gradgrind who was so often bidden never to wonder. Even a McChoakumchild, we might suppose, should know that wonder is an essential element in human development, that it stretches the mind and sets all the faculties on tiptoe striving to catch the bright visions that float just out of reach. Let us reverse the Gradgrind motto for our children, and insist that they cultivate the imaginative powers, for it was a great lover of their kind who said that childish wonder was the first step in human wisdom.

A Christian Scientist

WE take, as Americans, a patriotic pride in the conquests which our countrymen, living or deceased, have made in the fields of science. Among the many who have thus won honor for their country and themselves none is more illustrious than Dana of Yale. "He became," says Professor Le Conte, "the highest living authority in mineralogy, in several departments of zoölogy, as, for example, crustacea and zoöphytes, and, more than all, in geology. . . . Before Dana, geology was doubtless in some sense a history—that is, a chronicle of interesting events; but with Dana it became much more—it became a philosophic history, a life-history, a history of the evolution of the earth and of the organic kingdom in connection with one another."

A fine practical lesson for young men is in Dana's sedulous cultivation of his opportunities. Obtaining the appointment of mathematical instructor to the midshipmen on the ship-of-the-line Delaware—according to the usage prior to the institution of the Naval Academy—this young graduate from Yale devoted his leisure to study of the natural phenomena, particularly in mineralogy and geology, of the places visited by his ship. How many young men, his biographer pertinently asks, with all the apparatus and incentives of a university, have done as well as he in this path of original investigation, pursuing his self-appointed course of graduate study without the aid of teacher or guide? Thus he qualified himself to accept the appointment, which came two years later, to be Professor Silliman's assistant in the chemical laboratory at Yale. Industriously turning to account his spare time here, he published, when but twenty-four years old, the work by which he is most widely known in the world, the "System of Mineralogy and Crystallography." This, revised and enlarged from time to time throughout his life, has held through threescore years its rank among the chief authorities.

Dana's ability was soon honored with national recognition in his appointment as mineralogist and geologist in the United States Exploring Expedition under Lieutenant Charles Wilkes—curiously more

[1] *The Life of James Dwight Dana, Scientific Explorer, Mineralogist, Geologist, Zoölogist, Professor in Yale University.* By Daniel C. Gilman, President of the Johns Hopkins University. With Illustrations. Harper & Brothers, New York, $2.50.

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famed in popular mention as the captor of the Trent with the Confederate envoys than as the commander in an enterprise of enduring renown and credit to our flag. Dana's opinion of Wilkes, who was severely criticised, deserves to be kept on record: "I much doubt if with any commander that could have been selected we should have fared better or lived together more harmoniously, and I am confident that the navy does not contain a more daring explorer or driving officer."

These four years (1838–1842) of adventure and research in the South Atlantic, Antarctic, and Pacific, succeeded by years devoted to the publication of the voluminous scientific results, led up to Dana's enrollment in 1850 as the Professor of Natural History at Yale. For the forty-five years of life that remained, his name was identified with the progress of science at home and abroad. The development of the Sheffield Scientific School, the reorganization of Yale on university lines, the editorship of the "American Journal of Science and Arts," the revision of his former works and publication of new works, membership in various scientific associations, correspondence with eminent scientists, the planning of the Peabody Museum of Natural History, and, in addition, the duties of an instructor, constituted a burden that tasked him beyond his strength so as to draw remonstrances against overwork from friends who were overworked themselves. Suffering from continuous ill health, he nevertheless accomplished, says Dr. Gilman, by calmness of mind and economy of energy, by extraordinary concentration while at work, and by complete repose at stated intervals, far more than is usually achieved by stronger men.

As a teacher Dana belonged to that highest class who impart inspiration as well as information. Always devoted to his students, he could "fill them with an enthusiastic love of science," and inspire them with principles they would never forget. Equally remarkable was his modest reserve concerning himself. This great explorer "almost never said, 'I have seen' or 'I have visited this or that locality.'" He exhibited his science impersonally. Another marked characteristic was his intentness on perfect truth. "I think it better," said he, "to doubt till you know. Too many people assert, and then let others doubt."

Such a saying gives weight to the fact that this eminent leader in scientific research was no doubter of the verities of religion. His letters give abundant evidence of the reality and sincerity of his Christian faith. No greater service was rendered in his time to that faith than by his refutation of those who represented the new science, particularly geology, as hostile to it.

President Gilman fitly recalls the fact that the great astronomers and mathematicians of two or three centuries ago were men of strong religious convictions, and that many of Dana's eminent scientific co-workers were also such. "All of them may have been as deeply religious as he, but few of them, if any, have left on record so many expressions of religious devotion." Dr. Gilman reasonably questions whether the like of Dana can be found in the Christian biographies of this century—a man exclusively devoted to science, yet, in his letters as a traveler and explorer, in his scientific writings as well as in his correspondence with his mother, showing that the service of his Divine Master was the transcendent purpose of his soul.

John Ruskin

By F. W. Bourdillon

Quenched is the lamp, ev'n in its flickering dear.
We miss the light: we would not have him here;
No carping littlenesses lift their head
Where he is, 'mid the great unjealous dead.
He thirsted—as a thirsty land for rain—
For Beauty, and for Good as men for gain;
Now may he drink of the immortal tide,
Ever athirst and ever satisfied.

—*From the London "Spectator."*

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Apostolic Age, The: Its Life, Doctrine, Worship, and Polity. Vol. I. By James Vernon Bartlett, M.A. Charles Scribner's Sons, New York. (Ten Epochs of Church History. Edited by John Fulton, D.D., LL.D.) 5×7½ in. 542 pages. $2.

By the death of the late Bishop Coxe this work was transferred to the not less competent hand of the Lecturer on Church History in Mansfield College, Oxford. It contrasts as a popular monograph with the critical study presented in Dr. McGiffert's "History of Christianity in the Apostolic Age." It is also somewhat more conservative in particulars, *e. g.*, in holding to the genuineness of the Epistle of James, and of a considerable part of the Second Epistle of Peter. The author's plan covers the history of the Church to the end of the first century. He has worked it out with simplicity and graphic effect in sketching the concrete life of the first and the second generation at its points of greatest activity. The effective moral of it is in the unity of spirit amid the diversity of thinking, which modern Christianity admires and hopes to reproduce.

Black Wolf's Breed, The. By Harris Dickson. (Twelfth Thousand.) The Bowen-Merrill Co., Indianapolis, Ind. 4¾×7½ in. 288 pages.

Another historical romance dealing with the Paris of Louis XV. It is mainly based on the adventures of a French soldier and gentleman who returns from Louisiana to Paris. The story is fairly readable, but it is very clumsily put together and often crudely rhetorical, and for those reasons will hardly take a high place in the literature of historical romances.

Christian and Civic Economy of Large Towns, The. By Thomas Chalmers, D.D., LL.D. Abridged and with an Introduction by Charles R. Henderson. Charles Scribner's Sons, New York. 5¼×7¾ in. 350 pages. $1.25.

Dr. Chalmers was the first great leader of social religious work of the modern type among the city poor. The district in Edinburgh which, in his advanced years, while still a professor at St. Andrews, he undertook to organize and superintend, became the embodiment of ideas now incorporated in institutional churches, social settlements, and church federations. The present volume is a republication in condensed form of the book he issued in 1826, soon after removing from a laborious pastorate in Glasgow to his professorship at St. Andrews. Some of his views are obsolete; others experience has approved. With much of merely local interest the book contains much of general value, particularly on the subject of pauperism.

Fate of Madame La Tour, The. By Mrs. A. G. Paddock. Fords, Howard & Hulbert, New York. 4¾×7½ in. 310 pages. $1.

This is a new edition of a story which attracted considerable attention when first published because of the light thrown upon the Mormon question. The present special interest in this question makes the new edition timely and worth while. Mrs. Paddock, as is shown in letters from Whittier and others to her, wrote on a subject which she had greatly at heart, and about which she had special sources of information.

Femmes d'Amérique. By Th. Bentzon. Armand Colin et Cie, Éditeurs, Paris, France. 133 pages. 4½×7¼ in. 70c.

Madame Blanc-Bentzon's latest volume is perhaps the most interesting in the long list of books which have come from her pen; it is certainly another proof of her ardent desire to bring American women to the knowledge and the affection of French women. Whether she informs us and her readers in France of the opinions of notable American women during colonial times, or during the War of Independence, or from that period to the present; whether she treats of Puritans, Quakers, Southern Confederates or Northern Abolitionists; whether she describes Anne Bradstreet, Abigail Adams, Dolly Madison, Margaret Fuller, Harriet Beecher Stowe, Celia Thaxter, Frances Willard, or Clara Barton, each individual portrait and each social group come before us projected against a new background and standing out in new relief. The writer's well-known simple, direct, almost conversational style, her clearness and vividness in narration, and her earnestness in presenting historical types which may be examples for future reform, have not been more evident than in this book, although we have been well prepared for it by such works of hers as "Choses et Gens d'Amérique" and "Nouvelle France et Nouvelle Angleterre," for instance. Our conviction that here in the United States the influence of woman is stronger than anywhere else in the world finds a ready sympathizer in this French writer, who also shows that our women never stand apart from social as well as individual endeavor, from public as well as private good. More than most foreign writers on American social topics, Madame Blanc-Bentzon has a right to speak, since she has a first-hand knowledge of our social conditions from repeated and long sojourns in this country, and in the intimate association with men and women of all classes. Many an American might envy her knowledge of American life and history; hence to read her book will be an education, not only in her own country, but in ours.

From America to the Orient. By Eleven Contributors. (Illustrated.) Honeyman & Co., Plainfield, N. J. 4½×6¾ in. 280 pages. $1.

Graded Literature Readers. Second Book. Edited by Harry Pratt Judson, LL.D., and Ida C. Bender. (Illustrated.) Maynard, Merrill & Co., New York. 4¾×7 in. 192 pages. 40c.

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Healthy Exercise. By Robert H. Greene, M.D. (Illustrated.) Harper & Bros., New York. 4½×6½ in. 167 pages. $1.

The author, in moderate compass and in plain, untechnical English, gives valuable hints and directions for exercise of all kinds, and its adaptation to the needs of different ages, sexes, and external conditions. The book is one of suggestion rather than of elaborate scientific treatment.

Historical Tales from Shakespeare. By A. T. Quiller-Couch. Charles Scribner's Sons, New York. 5×7½ in. 435 pages. $1.50.

If any writer could vivify tales told in modern style and based on the plots of Shakespeare's plays, Mr. Quiller-Couch would seem to be the man. He certainly has the faculty of a novel-writer, literary taste, and a full knowledge of Shakespeare. We confess, however, that we find the results of this work only fairly satisfactory. Again and again, in reading his narratives from such plays as "Julius Cæsar" and "Coriolanus," one feels inclined to go back directly to the original drama, and questions the usefulness of spending his time over this form of fictitious paraphrasing. It may be that to read the Shakespearean stories in this form might arouse in some children's minds an interest in Shakespeare, as the Tales by Charles and Mary Lamb have done, but we have very decided doubts as to the author's attempt succeeding in a large way.

How England Saved Europe. Vols. II. and III. By W. H. Fitchett, B.A., LL.D. (Illustrated.) Charles Scribner's Sons, New York. 5×8 in. $2 each.

Kant and Spencer. By Dr. Paul Carus. The Open Court Publishing Co., Chicago. (The Religion of Science Library.) 5½×7½ in. 105 pages. Paper bound, 20c.

Logical Bases of Education. By J. Welton, M.A. The Macmillan Co., New York. 4½×6¾ in. 288 pages. $1.

The fear expressed by Dr. Harris "that arrested development of the higher mental and moral faculties is caused in many cases by the school," leaving pupils "fixed in lower stages of growth, and unable to exercise the higher functions of thought," it seems to be the design of this useful book to avert. The main part of it is devoted to the exposition of those inductive processes through which the pupil must be conducted by the teacher to acquire the power of working alone in accuracy. As a corrective of much hasty and otherwise faulty teaching, the scientific methodology here presented is to be strongly commended to all educators.

Principles of Architectural Composition. By John Beverly Robinson. Introduction by Russell Sturgis. (Illustrated.) The Architectural Record Co., New York. 6½×9½ in. 135 pages.

Principles of Biology. By Herbert Spencer. (Illustrated.) In 2 vols. D. Appleton & Co., New York. Vol. II. 4¾×7½ in. 663 pages. $2.

The additions made to this volume do not equal in number or importance those made to the first. Especially noticeable is a chapter on the "Integration of the Organic World," which rounds off the general theory of evolution in its application to living things. Corrections and additions have been in many cases relegated to notes and appendices, instead of appearing in the text as in the first volume. One must sympathize with the venerable author, an invalid in his eightieth year, in the satisfaction he expresses that he has survived long enough to leave his work in its finished form.

Puritan Preaching in England. By John Brown, B.A., D.D. Charles Scribner's Sons, New York. 5×7½ in. 290 pages. $1.25.

It was a happy thought of Dr. Brown to take the historical line for his Yale Lectures on Preaching. Going back to the preaching friars of the thirteenth century as the prototypes of their Protestant successors, he sketches the preachers of the Reformation in the sixteenth century, the Cambridge Puritans and Platonists of the seventeenth century, and, having devoted two lectures to John Bunyan as a life-study for preachers, and Richard Baxter as a representative pastor, he dwells at greater length upon the representative preachers of modern Puritanism, Binney and Spurgeon, Dale, and Maclaren of Manchester. Of the latter he says: "I am not able to recall any other preacher, either of Puritan or modern times, so clearly constructive in his teachings on the New Life Christ came to give us." Dr. Brown amply describes the men who taught and inspired the fathers of the New England churches, and draws apt lessons from the facts of the history which has long been his favorite study.

Selections from Lesage's Gil Blas. Edited by W. U. Vreeland. Henry Holt & Co., New York. 4¼×6½ in. 166 pages. 60c.

Social Meaning of Modern Religious Movements in England. (Ely Lectures for 1899.) By Thomas C. Hall, D.D. Charles Scribner's Sons, New York. 5×7½ in. 283 pages. $1.50.

That the social evolution is controlled, as Mr. Kidd set forth, by religious forces, is the general lesson of these valuable historical studies. That the transition of political power from the few to the many has been effected in England without the revolutionary throes that have occurred on the Continent is due to the religious spirit enkindled among the early Methodists, and passing on successively into the Anglican Evangelicals, as in Wilberforce and Shaftesbury, the Broad Churchmen, as Maurice and Kingsley, and even the High-Churchism of the Oxford Movement. When a religious and social radicalism arose which Methodism and Evangelicalism proved incompetent to meet, it was the sympathetic attitude of the Broad Churchmen toward the modern spirit which "gave the whole social unrest a deeply thoughtful and reverent character unique in the history of modern social thought." More effectively than any argument, Dr. Hall's historical study of a century shows that the social and the religious question are at bottom one. With many a side-light on existing religious anachronisms, these lectures are full of instruction and encouragement for the hope that the Church will prove ultimately competent to solve the problems of a social salvation.

Stephen the Black. By Caroline H. Pemberton. George W. Jacobs & Co., Philadelphia. $1.

This story, written by the niece of the Confederate general who commanded at Vicksburg,

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is an impassioned protest against the wrongs to which the negroes are still subjected in the South. No Garrison Abolitionist ever entered into the sufferings of the negro race with a sympathy more intense, or with a faith more firm in the manhood and womanhood of the subject people. The author's is not the attitude of philanthropy—looking down and demanding that the negroes look up—but the attitude of humanity, treating the least of Christ's brethren as she would treat Christ. As a story "Stephen the Black" is defective, the interest being often sustained by scenes historically true but dramatically untrue; yet, as a vivid portrayal of the injustice to which negroes are still subjected, and the agony or debasement which this injustice brings to the higher natures among the negroes, the book is one of exceptional power. Nor is it the negroes alone whom Miss Pemberton sees to be injured by their wrongs. With a supreme faith in the moral order, she believes that the inhumanity of the whites toward the blacks brutalizes and degrades those who employ it more than those who are the victims, and that —as so often in the past—the sufferers from wrong will be goaded into a higher life, while the evil consequences of evil fall only upon those from whom it proceeds.

Two Children of the Foot-Hills. By Elizabeth Harrison. Sigma Publishing Co., Chicago, Ill.

The kindergarten is with us almost a household experience. Its philosophy is scrutinized if not understood; it has a language of its own that is not yet a universal language; while its tools, to all but the inspired few, are the mysterious gifts and occupations purchasable at the supply stores sacred to their sale. Elizabeth Harrison, one of the leading kindergarten trainers in this country, went to California for her health. Here she found two little children living on a ranch entirely untrammeled by any kind of teaching. What knowledge they had came from observing the world about them. They were as free from the influence of training as the birds about them. These children became the companions of Miss Harrison. How they were brought into harmony with the world about them and with one another, as well as the mystery of the development and unfolding of their own natures, is told in the story of "Two Children of the Foot-Hills."

Undoing of John Brewster, The. By Lady Mabel Howard. Longmans, Green & Co., New York. 5×7½ in. 315 pages. $1.50.

Lady Mabel's literary style may be judged from the fact that her highly cultured and æsthetic heroine, Hilda, after playing a little soft, simple air on the organ, remarks, "I have woke him up," while on another occasion she "laconically opens" a letter.

With Sword and Crucifix. By Edward S. Van Zile. (Illustrated.) Harper & Bros., New York. 4⅜×7¼ in. 299 pages. $1.50.

This is a story of the days of the exploration of the Mississippi by French and Spaniards. It is sensational, although vigorous, often carries romanticism to an extreme, and not infrequently falls into irritating "fine writing." The author derives his inspiration in part from Francis Parkman, whose books must be a perfect mine of suggestion to romantic and historical novelists.

World-Unity: In Religion and Religious Organization. The First Free Church, Tacoma, Wash. 5½×8¼ in. 55 pages. Paper bound, 25c.

The daughters of the late General S. C. Armstrong are very anxious to have access to the many interesting letters written by their father to various correspondents. All persons having such letters will greatly oblige General Armstrong's family by communicating with Mrs. Edith Armstrong Talbot, Holderness, N. H.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

I saw in a recent number of The Outlook an article in which it was contended that error in religious opinion is not sin. The editor said that a man might believe that the Pentateuch was written in the time of Ezra and be guiltless of sin. By implication we infer that a man might deny the immortality of the soul and yet not sin, for Christ—as the editor says—did not condemn the Sadducees, who so believed. Why, then, may a man not deny the divinity of Christ and still be guiltless? Both of these intellectual convictions are equally the result of an involuntary process—the necessary effect of evidence on the mind. Where is the line of distinction which makes one sinless and the other merit eternal punishment? C. R. R.

"The divinity of Christ" may mean either that the substance of Deity was embodied in him, or it may mean the divine excellence of his spirit and character in a perfect moral union with God. To deny the former involves no moral error; it is simply an intellectual judgment upon a metaphysical proposition. To deny the latter does involve moral error; it is a perverted moral judgment upon a moral fact. It is morally guilty, while the former is guiltless. It should be laid down as a first principle in Biblical study that the Bible addresses itself to the moral nature of man, that its purpose is moral illumination and regeneration through moral truth, that the acceptance it requires is of the conscience rather than the intellect, and the rejection it condemns is condemned on a moral rather than intellectual ground.

My pastor stated last Sabbath from the pulpit that the foundation of the higher criticism was a book published some years ago by a Frenchman and a very bad man. The name of the book, I believe, is "Jean Astruc's Conjectures." He also said that a good many who adopted his views were very much ashamed that they had done so, and congratulated the congregation that the old Bible was still safe from all attack that might be made against it. Please state the facts in the case. W. M. W.

In 1753 Jean Astruc, a learned French physician, published "Conjectures on the Original Memoirs of which Moses seems to have availed himself in the Composition

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of the Book of Genesis." This was the starting-point of the so-called "documentary hypothesis," which all modern Biblical scholars accept as applied to the whole Pentateuch and several of the following historical books. "The old Bible is still safe from attack," but the old ignorance of how the Bible came into existence is rapidly vanishing before the critical studies which it is no longer excusable to misrepresent.

1. Acknowledging the belief in but one Power—the Power of Good, God—this problem arises: If God is capable of creating both good and evil, how can the conception of God embody perfectly realized purity? Yet one cannot acknowledge a Power of evil without lessening the omnipotence of God. What do you think of Browning's solution that "evil is good in the making"? 2. Down at the soul of the matter, is there any real difference between the Universalist belief in the divinity of Jesus, because of the divinity of all men, and the Unitarian belief in the humanity of Jesus, because of the humanity of all men? They seem to me to be two views of the same question, the Universalists' view being the broader. 3. Of what significance would the life of Jesus be to mankind to-day, were it not the type of what humanity can and will be in the future? If you can give me any light on these questions, I shall be most grateful. M. U. W.

1. Evil is not an entity created by a sovereign will, but the perversion of good by a dependent will. Its alleged incompatibility with the omnipotence of the sovereign will lies in the mistaken notion that God should suppress it instantly—which could not be without suppression of free wills—instead of suppressing it progressively, which he is doing with the increasing concurrence of free wills. Browning's idea may be true of natural evil, as this is disciplinary. Moral evil, *i. e.*, the lawlessness of free wills, is in the misplacing or misuse of what is in itself good, as in indulging the instincts of our animal nature to the hurt of our moral nature. 2. Universalists, at least, might not allow you thus to define for them. Their representative teachers would affirm the divinity of Jesus because of the divine excellence of his spirit and character. 3. The moral value of the life of Jesus to the world lies in the imitableness of it. Recognition of this is essential to avoid arrest of spiritual development.

1. Is evil, in your opinion, an entity, or is it defect, "silence implying sound," as Browning characterizes it in "Abt Vogler"? Does Christian Science teaching on this point, which seems to be essentially the philosophical doctrine of many of the best thinkers of past and present, approve itself to The Outlook? 2. Would your view of the divinity of Christ be adequately stated by saying that it consists in the absolute moral sympathy of Christ with God—the translation into an unclouded consciousness and a perfect life of the fact that "in Him we live and move and have our being"? 3. What influence are the results of psychical research likely to have upon our religious conceptions and religious life—especially the well-authenticated facts of telepathy, clairvoyance, and the subliminal self? 4. Will you kindly refer me to previous issues of The Outlook in which I may find lists of books treating the Bible in general and its books in particular from the point of view of the newer thinking? W. W. W.

1. The only view that we approve is stated in answer to the query preceding this. 2. We would state it, "God was in Christ." 3. To remove some things from the category of the supernatural to that of the natural (*e. g.*, 1 Kings xiv., 5, 6, and John i., 48), and, on the other hand, to counteract materialistic views, reinforce convictions of the unseen realities, and abate what Matthew Arnold calls "Philistinism." 4. We have published no one list that could now be called complete, but we have often given, and continue to give, in this column, such partial lists as meet the various requirements of queries.

What books do you recommend to afford religious food and inspiration for family worship and the quiet, solitary hour to persons whose thinking has gone so far in the direction of naturalism or rationalism as to render common books intended for these uses unsuitable? E. C. H.

For a good collection of selections from many authors, ancient and modern, see Dana's "Wider View: A Search for Truth" (G. P. Putnam's Sons, New York). For a volume of prayers, see Dr. James Martineau's, and for general reading see his "Hours of Thought," two volumes (Longmans, Green & Co.); also some volumes in the series of "Small Books on Great Subjects," *e.g.*, "Character Through Inspiration," "The Ship of the Soul," "Reconsiderations and Re-enforcements" (T. Whittaker, New York). Some parts of "In Memoriam," besides much of Whittier and other poets, will also be serviceable.

1. I want to make a study of the Book of Romans so as to know it well. What helps can I get besides the original in Greek and English Bible? 2. I would very much like to get some book or books that would deal with the Book or Books of the Bible, in a systematic way as to object, plan of work, writer's standpoint, and teachings? Is there any such book? 3. In the seventh chapter of Romans, Paul is giving his experience. Is that his experience before his conversion and struggle, told for the benefit of others, or is it, do you think, his Christian experience at the time of writing the epistle? W. S. A. C.

1. Professor Sanday's volume on Romans in the "International Critical Commentary," Dr. J. Oswald Dyke's "Gospel According to St. Paul," which covers the first eight chapters, and Professor Everett's "The Gospel of Paul"—from a Unitarian standpoint. See also Dr. A. B. Bruce's "St. Paul's Conception of Christianity." 2. Bennett and Adeney's "Biblical Introduction," and Dean Farrar's "Messages of the Books." 3. Dr. Bruce says of this passage that we miss its didactic significance if we take it to be autobiographical; and that the Ego that speaks here is not the individual Ego of St. Paul, but the Ego of humanity in general. See his book above named.

Is the denial of the truth of the Jonah story based on the scientific impossibility of the event, or upon historical or literary grounds? If either of the latter, what are the main points of the argument? E. B. N.

Popular incredulity, so far as it exists, seems to rest upon the supposed incredibility of the principal wonder related. We are not so much impressed by that as by a literary judgment to which it seems impossible to regard the work as otherwise than imaginative. To give an adequate statement of the "main points" of the literary view transcends the space at our command. You will find it in Chapter XIV. of "The Bible as Literature" (Crowell & Co., 426 West Broadway, New York).

Please name a few good works on Ancient History, such as would be suitable for advanced study for a pastor who could devote but one or two hours per day to such study. If not too much trouble, please name publishers of the works recommended. E. P. L.

The following is by no means a full list: Oman's "History of Greece;" Mahaffy's "Greek World under Roman Sway" and "Greek Life and Thought;" De Coulanges's "The Ancient City," translated from the French; Merivale's "General History of Rome" and "Fall of the Roman Republic;" Dill's "Roman Society in the Last Century of the Western Empire." (Oman and Merivale are published by Longmans, Green & Co., Mahaffy and Dill by the Macmillan Company, New York.)

I would like to ask if any one has the little song commencing:

"I am a little sailor boy,
And would you know my story,
I've been across the ocean blue,
And seen it in its glory.
I've seen it on a summer's day,
As gentle as a child;
I've seen it in the tempest,
Like a giant fierce and wild."

W.

Can any of your subscribers give me a poem by Minot J. Savage about the fishes in the sea, asking:

"The sea, the sea, oh! where can it be?"

And the birds in the air, asking:

"Where, oh! where will we find the air?"

K. B.

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Correspondence

The Mormons: A Reply

To the Editors of The Outlook:

The article entitled "The Mormons" in The Outlook of February 3 contains nearly fifty points which need either correction or explanation. The author confesses that the article is the result of an experience in Utah lasting only six days; and these six were mostly under tutelage of cunning Mormon leaders. The unfairness of such a course would be patent even if these men were paragons of truthfulness.

1. The fact that an unusual proportion of Mormons own their homes is little proof that "Mormons are industrially free." Why should they not own them, beginning with the land almost or quite costless? But what sort of freedom is it to have tithing deducted from the weekly wage, as is often done even to public employees in Utah? As to freedom from strikes, how can employees rebel against priestly employers without damnable sin? for the authority of the priesthood extends to "all things, spiritual or temporal." And how about the Provo woolen-mills, with full hours, scrip pay subject to discount at stores and presumably to tithing deduction, and general conditions harder than in Eastern factory towns? How about the early "law of consecration" of *all* property to the priesthood, which was later replaced by compulsory tithing, and is later to be restored?

2. The article speaks of Mormons as "paying tithes with religious exactness," and of this false "Church" as having "developed more sensitive consciences . . . than any other" on this subject. On the contrary, the funds had fallen so low that in May last President Snow required another of their handy "revelations" to get more money, and must spend the next six months preaching it all over Utah! It was stated at these meetings repeatedly that from one-quarter to one-half of the people had paid nothing, and many others little; and tithing receipts in some districts are officially reported as having quadrupled since this new crusade. The motives urged for payment were numerous, such as that it would bring increased temporal prosperity, that many of the children who should obey would "live to be eighty, ninety, one hundred, and one hundred and forty years old" (President Snow's words), that Roberts would be seated, etc.; while the motive in the original "revelation," decades ago, is that "he that is tithed shall not be *burned* at his coming"! Do these appeal to conscience, or to selfishness and fear?

3. Still more grossly is the article in error when it says that "point after point of the New Testament faith was set forth" by an "elder," these being at once the teachings of Mormonism and "the truths which in all ages have made saints and martyrs"! This is hardly excusable. We know thoroughly what Mormon doctrine is; and that it is almost sheer heathenism, though often masquerading in Christian terminology. Instead of paralleling our belief, *it denies or falsifies every great doctrine of Christianity!*—a fact which Mr. Spahr could easily have ascertained in Salt Lake, with exact citations from Mormon works. And this "elder" knew well that he misrepresented about tithes, support of "elders," and going to law; that Mormons do not live for spiritual ends, and that drinking and profanity are terribly common. (Both Joseph Smith and Brigham Young owned and operated distilleries for their people, and "Prophet" Young was profane and obscene at times even in his Sunday "sermons.") Our author did not know that the Mormon "Holy Spirit" is a material substance, which by and by we "shall breathe as we now breathe air;" that its "Christ" is the physical son of Adam, and probably a polygamist; that the Mormon "gods" of flesh and bone form a pantheon as pagan as any in all the past; or that the "continuous revelation" so deftly put to him is such that Mormonism declares both that "Wilford Woodruff can make Scriptures as good as those in the Bible," and that the Bible is "as nothing" in comparison with these priestly "revelations." But these are the genuine teachings of that system!

4. "Polygamy dead." The Roberts trial has shed plenty of light on this point.

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But because "Mormons . . . uniformly referred to polygamy as a dead issue," and "my Mormon escort had told me," Mr. Spahr swallows their statements, and makes the whole Christian testimony of Utah false! But does he not know that Mormon testimony is utterly unreliable on this point—women, under fear of non-resurrection for displeasing their "husbands," having sworn in court that they did not know the father of their own offspring, men having likewise perjured themselves, and President Snow having denied to the world only a year ago that polygamy exists, when his ninth "wife" had then a babe just toddling about! Does he not know that polygamous marriages are always profoundly secret, so that convictions were hardly possible till the law made such evidence as he rejects sufficient; that several late marriages are known, and that several convictions for polygamy have lately occurred? Did not President Snow only last June preach that "polygamy is true as the Lord is true," and is not the doctrine a logical necessity between their doctrines of gods and man? Polygamy is *not* a dead issue; it can never be dead till the system itself is moribund. "Dead issue!" has been the Mormon cry these ten years past; it secured Statehood by putting the Nation to sleep; and the same effect is aimed at now, that the system may get a fresh grip. Let no one be deceived!

5. Nor was Lorenzo Snow ever even a student at Oberlin, much less a graduate, as affirmed. Ex-President Fairchild's own statement, made to the writer last summer, is that his name never appeared on the college records in any department, as it must have done had he ever been a student. It is time that this slander on Oberlin was nailed forever! Snow was at Kirtland studying Joseph Smith's false religion when he claims to have been at Oberlin.

6. The article says that Mormonism now "shows signs of moral retrogression," which is worst in Salt Lake City, though "the general level of morality is unquestionably high," and that even in that city Mormonism is unjustly debited with much imported vice. Each of these is untrue, the "general morality" most notoriously so. This is a point which I dislike greatly to speak about, so let us first hear Brigham Young in one of his "inspired" utterances. This was preached years ago, when the article says that the Mormon leaders were actuated by the "vision of a new brotherhood:" "I challenge the world to produce as mean devils as we can. . . . We have the greatest and smoothest liars in the world [author please note], the cunningest and most adroit thieves, and any other shade of character that you can mention;" and going on to speak of the "elders" (whom Mr. Spahr calls "ministers"!), he says that in gambling they can beat all others, because they "live in the light of the Lord" and "have the holy priesthood" to help them sin! [See Deseret News, 6:291; Journal of Discourses, 4:77]. "Blood atonement," or "church" murder, was practiced then, too; and the lone cairn of Mountain Meadows adds its awful testimony to Mormon character years ago as shown in its leaders and in its beliefs. Could there be "retrogression" from such awful wickedness? "It is hard to spoil a bad egg." Mormonism was "conceived in sin and shapen in iniquity," but has improved somewhat, in proportion as Christian influences have surrounded it; and this change has been greatest in the largest places. In some of the smaller towns, as the writer has learned in part through Mormon channels, seventy-five per cent. of the marriages among Mormon young people are compulsory, because of sin—the result of the weekly public dance, drink, and doctrine combined. "High morality" is further evidenced by the fact that eighty per cent. of the recognized fallen women in Salt Lake are Mormon; that, at last accounts, the "Brigham Young Trust Co." (benevolent) owned and leased the largest and worst vile house which the writer has ever seen; that President Woodruff owned saloon property, and that the "Church" itself owns Saltair, a great evil resort with a saloon bar seventy-five feet long.

7. Lastly. Mr. Spahr concludes from his rose-tinted picture of Mormonism that the system is not only not growing, but is perhaps in danger of "breaking down too rapidly"! But the truth is that Mormonism has probably made more growth in the past two years than in any other two, so that there are more Mormons to-day than on any previous day; that about 2,000 "elders" are at work outside of

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Utah (including every 125th Mormon), of whom over half are in this country and about 500 in the Southern States. In those States alone they claim about 10,000 members, some 2,500 of them converts during 1898–99, with ten new "churches" and over forty Sabbath-schools organized in one year. In Utah from 1892–98 the writer knew of more people going into Mormonism than coming out of it. It controls the vote of Utah absolutely, holds the balance of power in Idaho, Wyoming, Arizona, and New Mexico, and has increasing colonies from Canada to Old Mexico. Even increasing education is made its strong ally.

Instead of being moribund, Mormonism constitutes one of the most urgent problems of the day. Utah and the common Mormon people have great possibilities of good; the Mormon system is Satanic. The common people are very largely sincere, deluded persons, blinded by priestcraft; yet they have minds, feelings, capabilities, and an endless destiny like our own. They will never be clubbed into a better system. Strong law must be had for lawbreakers; but the real question is that as to whether Christianity's life, light, and love shall replace the dank superstitions of a revived paganism.

JOHN D. NUTTING.
33 East Twenty-second Street, New York.

[The foregoing letter protesting against Mr. Spahr's impressions of the Mormons comes to us from the head of the Utah Mission, which is conducting an agitation against Mormonism. Neither The Outlook nor Mr. Spahr holds any brief for the Mormons, much less for their peculiar institution; but we believe that the effort to caricature them furnishes the surest means of arousing their antagonism and awakening sympathy in their behalf. Mr. Spahr's article presented his impressions of economic, social, and moral conditions among the working people of Utah, and was not a discussion of Mormonism as a religious system. Taking up Mr. Nutting's criticisms in their order, he would reply: (1) The industrial independence of the Mormons is not to be minimized by intimating that the land they own is of little value. Even in 1890 the census showed that the average value of the farms in Utah (including stock and implements) was $3,500, or exactly the same as the average for farms the whole country over. (2) Mr. Nutting's accusation that from a quarter to a half of the Mormons do not pay their tithes hardly conforms with his statement that the tithe is despotically deducted from weekly wages even of public employees. Either there is less despotism than he asserts in the taxing of the masses, or else the taxes are better collected. (3) Mr. Nutting's charge that "drinking and profanity are terribly common" in Utah might be made with equal truth respecting Maine. In both States the number of Federal liquor licenses is proportionately the same. Mr. Spahr found in Utah neither the universal abstinence claimed by the Mormon missionaries, nor the terrible conditions depicted by Mr. Nutting. (4) Mr. Nutting's statement that polygamy is not a dead issue contains a great deal of truth. So long as half of the Mormon people, as Mr. Spahr believed, do not as yet indorse the new revelation against polygamy, this doctrine is still a factor for evil. The Mormon Church, however, cannot again sanction polygamy without stultifying itself in the eyes of its own adherents, and the State of Utah cannot sanction it without changing its Constitution and thus forcing a swift change of the Federal Constitution so as to prohibit polygamy throughout the territory of the United States. When President Woodruff and Counselor Cannon stated in court that they neither favored nor wished for a return of polygamy, and Joseph Smith more frankly said that he regarded a return as inconceivable, polygamy was recognized by the Mormon hierarchy to be a lost cause. They dare not revive the issue if they would. 5. Mr. Nutting is probably correct about President Snow's connection with Oberlin. 6. Mr. Nutting's statement that flagrant immorality is proportionately greatest among the Mormons in Salt Lake City runs counter to the police returns for that city, which—as every one would expect—show that most of those arrested for drunkenness, disorderly conduct, gambling, theft, and the like, are adventurers and adventuresses from the East, who make no religious professions of any sort, and are therefore classed as Gentiles. 7. Mr. Spahr believes that the work of Mormon missionaries among the poor in the South and on the Continent of Europe

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is making proselytes. He found, however, that Mormonism was breaking down among the better-educated children of Mormons in Utah itself. If Mr. Nutting has failed to see the rapid spread of complete agnosticism among the younger generation, it is possibly because his hostile attitude kept the agnostics from speaking frankly to him of their departure from the faith of their fathers.—THE EDITORS.]

Be Honest with the Puerto Ricans

To the Editors of The Outlook:

When the Major-General commanding the army of the United States landed in Puerto Rico with three thousand men, the island was defended by nine thousand Spanish regulars and nearly as many well-armed volunteers. Its million people had little present grievance against Spain, having just been given a large measure of self-government, with universal suffrage, and a voting representation of nineteen members in the two houses of the Cortes at Madrid. They had free trade with Spain and a fair degree of prosperity. To our army of invasion the question as to whether these people were to be friendly or hostile was one of life or death. If hostile, in their mountain fastnesses they could make bloody work for a hundred thousand men. General Miles very wisely sought their friendship; he assumed to speak for the Government and the people of the United States, and his authority has never been repudiated nor questioned. He issued his proclamation, saying, among other things, "We have come to bestow upon you the blessings and immunities of the liberal institutions of our Government."

How the people responded with help and welcome every one knows; but few know how ready they were to fight for us. They had no arms, and we had none to spare, but every man who could get a gun came to our camps, and thousands offered themselves to meet the Spanish rifles with their bare machetes. And these were fighting men. General Schwan praised the skill and daring of his Lugovina scouts, and my own experience was the same. In an excursion on which I was sent into the interior of the island, I was joined by four hundred Puerto Rican gentlemen, riding their own horses and carrying rifles which they had captured individually from the Spanish volunteers; and the only criticism the American commander could make regarding them was that they "disobeyed orders and rushed straight upon the enemy."

Congressman Wadsworth, who shared some of the perils and hardships of that little campaign and was ready for more, can testify to the eagerness with which the citizens of Utuade took arms to attack the Spanish regulars at Arecibo.

Can we afford to break our solemn promise to such a people at the outset of our rule? Shall we give them three-quarters or some other fraction of what is due them, and that not as a right, but as a concession which the next Congress may revoke? If the conscience of the Nation were equal to the strain of such an iniquity, it might still be wise to consider that we may have any day to defend that splendid possession, that it is now the grand outpost and guard over our coast and commerce and canal that is to be, and that, when occasion comes, if our dealings with these people have shown kindness and liberality on our part, or even fairness and common honesty, we might raise fifty thousand fighting Puerto Ricans to defend their island against our enemy.

What is the plea on which we are ready to sacrifice the honor of the Nation, embitter a million warm-hearted friends, and risk a failure in Expansion, a complete overturn in politics, and a loss of present prosperity in the country? It is not the fear of Puerto Rican competition in sugar or tobacco, for our producers themselves say there are no such fears; it is "the need of revenue in the island" and "the danger of establishing a precedent." But the Puerto Ricans say they would rather pay direct taxes for revenue than be outsiders and inferiors in the Nation; and if there is any danger of a precedent, Congress has only to base its action giving the fullest citizenship to the Puerto Ricans upon the *contract under which we took them*, their acceptance of our formal proposal, in order to segregate them entirely from the Filipinos, Cubans, or any other people who may come to us in a different manner.

ROY STONE.

[Our readers will remember that General Roy Stone has had exceptional

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opportunities of knowing the Puerto Rican question, as he made a careful study of the island's conditions for a year or more. A letter from General Stone offering practical suggestions for supplying Puerto Rico's needs was printed in The Outlook of December 30 last.—THE EDITORS.]

The English Press and the War

To the Editors of The Outlook:

The war against the Transvaal has had a serious effect upon the English press. Newspapers which have prided themselves on being the exponents of a fixed policy, before they were vehicles of news, have on this occasion failed to be consistent with their past. They made no attempt, before the war began, to guide public opinion and to foster temperate counsels. Their principles were carried away by the irresistible wave of aggressive imperialism which swept over the country last autumn. Few papers among those which had formerly defended the Boers and advocated patience withstood the storm. Only two morning papers of influence, the London "Daily Chronicle" and the Manchester "Guardian," supported the policy of Mr. John Morley. After war was declared the Manchester "Guardian" remained stanch to that policy, but the "Chronicle" succumbed some time ago to the popular fever.

In these days of venal journalism the crisis on the latter paper is noteworthy, as it shows that there are newspaper men who are prepared to throw up lucrative positions rather than sacrifice their conscientious opinions. When ordered to modify his policy, the editor of the "Chronicle," Mr. W. H. Massingham, a writer of great force and a brilliant journalist, at once resigned. With him went three editorial writers who were closely identified with the policy of the paper not only on the war but on social and economic questions. A fourth followed them. It will be difficult for these men to obtain other positions on the London press, while it is still more difficult for the paper to find others of equal ability to replace them, as the "Chronicle" had, with their assistance, created a unique position for itself in English journalism as the leading exponent of social politics.

There have been other victims of war journalism. The same fate overtook the editor of the "Echo," the London one-cent evening paper of most influence. In both cases the editors were only maintaining the policy with which the papers had been always identified. The Manchester "Guardian," the "Westminster Gazette," and the "Star," London evening papers, which have remained consistent, are now reaping the fruits of their courage and honesty. The papers which temporized, trimmed, or changed their policy have, in almost every case, lost prestige, influence, and circulation. That, of course, is because the war turned out differently from what they had hoped, and they had not the prescience to turn round promptly enough. The people recovered their senses before the press, and now those papers are becoming most popular which are most severe on the Government for its blunders and its reckless war policy.

London, England. H.

James Martineau

To the Editors of The Outlook:

Some years ago I felt prompted by a sense of indebtedness to Dr. Martineau in "the religious interpretation of life" to express my feeling of obligation to him. Knowing that he had reached the period of "age and feebleness extreme," I had no expectation of receiving any reply, but the subjoined letter came to me from him. Many of your readers will appreciate the privilege of seeing it.

I fully share the high estimate of Dr. Martineau's intellectual power and spiritual saintliness expressed in The Outlook's editorial of last week. In the higher realms of thought he has been the great "Defender of the Faith," or rather of fundamental postulates of religion, which, I think, have never been so beautifully stated as in his own words: "The Universe which includes and enfolds us round is the life-dwelling of an Eternal Mind. The world of our abode is the scene of a moral government, incipient but not yet complete, and the upper zones of human affection above the clouds of self and passion take us into the sphere of a Divine Communion."

May I take this occasion to call attention to the fourth book of his "Study of Religion," in which he discusses the doctrine of Immortality? Many readers who

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would be repelled by the metaphysical character of the other portions of the work would be charmed with his treatment of that theme. To me it seems a majestic prose-poem, unequaled in our language.

The tender beauty of his "Home Prayers," which he described as his "Confessional," will endear his memory to many hearts who will find in them their own vague and imperfect aspirations interpreted. WALTER B. HILL.

35 Gordon Square, London, W. E.,
February 25th, 1897.

My Dear Sir:

I am deeply touched by your sympathetic letter of January 20th, and cannot withhold my few words of heartfelt thanks.

If there is sin in being cheered by appreciation, I hope it is lightened by the grateful affection that is mingled with it.

My lot has made me more familiar with the opposite experience.

Sprung from a family of Huguenot exiles from France and the corresponding class of ejected ministers of St. Bartholomew's day at home, I have been trained in the traditions of persecution; and it would be shameful if I had not learned to *bear*. And the lesson has been repeated throughout a long term of labor in the service of "a sect everywhere spoken against."

But for this counterbalancing protection I might not have been proof against becoming "the spoilt child" of a world that sees the visible but cannot read the heart.

Under the balance of this double experience, I hope it is not a mere selfishness that has kept me always thankful for fellowship in the religious interpretation of life, and happy in the assurance of it.

Yet, from having passed through several phases of doctrinal opinion, I feel no little alienation in regard to any; assured that though for a while we have "to see through a glass, darkly," the time will come when "we shall see face to face."

Accept my cordial thanks for your supporting words, and

Believe me,
Yours faithfully, JAMES MARTINEAU.

The New York Canal Question

To the Editors of The Outlook:

The editorial comment on the report of the Canal Commission in The Outlook for February 3 is well advised, and it seems necessary to give this subject the fullest discussion in the immediate future. The consensus of opinion among inhabitants of the "canal counties" seems to be adverse to the expenditure of so much additional money on the canals. This feeling is doubtless prompted by the unfortunate $9,000,000 expenditure, for which the State is getting absolutely nothing in return. A careful estimate will show that the boatmen distribute, even in such a dull season as that just closed, nearly $3,000,000 a year among the towns bordering the canal and Hudson River for supplies purchased, and in prosperous years for canal traffic that amount is doubled. It is not an exaggeration, moreover, to state that every merchant in the smaller towns adjoining the Erie Canal saves each year in local freight charges alone much more than his share of the tax for the contemplated improvement, while in the case of produce-buyers the neglect or abandonment of the canals would indeed be a calamity. These are facts which affect the local interests along the line, and they should be enlarged upon and set forth with all the facts and figures available.

Your suggestion that a railroad might be constructed at much less cost than a barge canal is true, but it can hardly be demonstrated that any railroad can carry freight as cheaply as a barge—even so small as one of one thousand tons.

We people "up the State" care very little for the commercial supremacy of the "metropolis." The "metropolis" has diligently and persistently struggled to commit suicide commercially, and if it desires to continue the struggle, it seems too bad for us to interfere.

While other seaports are offering free docks to the use of traffic, and doing everything in their power to attract commerce, New York continually robs each and every vessel which is foolish enough to tie up along her wharves. It will be useless to enlarge the canals unless at the same time we can enlarge the hearts and broaden the views of the Dock Department of New York and the elevator trust of Buffalo.

If these two obstacles to commerce had been removed long ago, there would to-day be more commerce at both ends of the Erie Canal, and some of it would get through in spite of the limited facilities.

CALVIN P. H. VARY.

Newark, N. Y.

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